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THE ECCLESIASTICAL REVIEW

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THE TENEBRAE AND THE NEW LIGHT OF THE HOLY FIRE.

I.

THERE is a Hebrew tradition in connexion with the first solemn offering of sacrifice in the desert. The sacred writer of Leviticus relates how, whilst Moses and Aaron were invoking the divine blessing upon the holocaust, a dart of fire suddenly leaped from the sky to the altar.[1] The Talmud adds that, as the worshippers gazed upon the sacrificial fire, there appeared in the flames the clearly visible outline of a lion's face consuming the burning victim.

Whatever may be the historical value of the rabbinical tale, it readily suggests some prophetic allusion to the functions of the Messiah, the "Lion of the tribe of Juda," whose burning charity urged him to come down from heaven to consummate upon the altar of the cross the Bloody Sacrifice of Atonement. As the celestial fire of the Jewish altar was guarded and became the perpetual source whence the lamps upon the golden candlestick in the Holy Place were lighted morning and evening, so the divine fire which Christ brought from heaven has served to set aflame the hearts of men, living lights of the sanctuary in His Church. Christ summarizes His mission to the children of men in these words: "I am come to cast fire upon the earth, and what will I but that it be kindled!"[2] This, then, is the function of the Church, which perpetuates Christ's

[1] Levit. 9:23. [2] Luke 12:49.

work, to kindle the heavenly flame which issues undyingly from the Sacred Heart of her Spouse and Founder. And that function is symbolized in her ritual when she prescribes the use of fires and lights.

Whilst the liturgy ordains that the sacred lamps be fed with olive oil, and that the tapers which light up the Holy Sacrifice be prepared from wax of the virgin bee, fragrant and pure, the Church celebrates a special feast of the birth of the perpetual sacred fire from which the lights illuminating her sanctuary take their origin. And in this she also fulfils the prophetic forecast of the Old Testament miracle. For we read there how the wonderful fire that had come suddenly down upon the altar of Aaron's sacrifice was at the time of the Babylonish captivity carried away by the priests and hidden in a well, until, upon the return of the exiles many years after, Nehemias bade the priestly descendants of Aaron look for it and restore it to the new temple, where it was thenceforth kept, as is witnessed by the Persian king Artaxerxes, who himself offered to build a shrine for it, for he had been clearly convinced of the miracle. A feast called Nephthar was thereupon instituted in the Jewish Church to commemorate the Finding of the Sacred Light, a full account of which we may read in the historical notes compiled from the narrative of Jason of Cyrene by the inspired author of the Second Book of Maccabees (1 : 20-36).

This feast of Nephthar, in commemoration of the hiding or burial and the finding again of the Sacred Light in the Old Law, is reproduced in the services of the three last days of Holy Week, at the Tenebrae and the Blessing of the New Fire.

II.

As the service of the Tenebrae opens, the attentive observer will notice that the sanctuary is dimly lighted by the six large candles upon the principal altar, and by two rows of wax tapers upon a triangular candlestick in front of the altar, to the right. There are fifteen lights on this triangle. During the process of the solemn chants these lights are one by one extinguished, until there remains only the light on the apex

of the triangle. According to the arrangement of the canonical office the extinction of the fourteen tapers corresponds exactly with the conclusion of the fourteen psalms or psalm groups into which the Tenebrae service is divided. There are three sections (Nocturns) for Matins, containing nine psalms alternating with the chant of the Lamentations, the Tracts, and Epistles, having reference to the fulfilment of the Messianic hope. Then follow the five psalm groups of Lauds. We have thus fourteen psalms corresponding to the fourteen candles on the triangle, of which one is extinguished after each psalm, leaving, as just said, the topmost of the fifteen on the triangle remaining lit. After this the Benedictus is chanted. It is the psalm of Zachary declaring the fulfilment of the Messianic prophesies in the advent of the Messiah. During the chanting of this hymn the other six lights on the altar are extinguished one by one in quick succession. Then, while the antiphon "Traditor autem dedit eis signum dicens" is being recited, the single light that remains on the top of the triangular candlestick is taken down and, without being extinguished, is carried behind the altar and hidden from view of priest and people, just as the sacred fire of Israel was hidden away during the captivity until the return of the people and the building of the new temple. When the whole service is completed by the singing of the "Miserere" the hidden taper is brought back.

The fifteen lights on the triangular candlestick symbolize the wisdom of the centuries since Moses, the age of the prophets and seers of old, down to Christ before whose light they all disappear. The six lights on the altar typify the wisdom of the New Law, the Gospel which derives its efficacy from faith in Christ and which without Christ is void. Christ alone enlightens the world, as He alone illumines the sanctuary; and as He proclaimed and proved Himself to be the wisdom of the Eternal Father—"I am the true Light which enlighteneth every man coming into this world"—so all knowledge of truth, all goodness of virtue, all hope of erring man's salvation must derive from Christ.

There has been much questioning regarding the symbolic significance of the number fifteen required for the tapers on the triangular candlestick which the Roman ritual prescribes. It may be assumed that the ritual of Holy Week developed in harmony with the canonical offices, and that, as the Matin service represents in its psalmody the praises of all ages and nations to the Most High, the number of psalms would naturally suggest the number of lights, to correspond with the wisdom of those same ages and of different tribes.

Some interpreters of the liturgy have seen in the fifteen lights a symbolical expression of Christ and His disciples, and see in the gradual extinguishing of the fourteen tapers a reminder of Christ's having been deserted by His followers in the hour of His Passion. Apart from the coincidence that there are fourteen centuries from the age of Moses as lawgiver and interpreter of the Messianic promise to the coming of Christ, we can hardly fix upon any definite emblematical meaning in the number fourteen. It rather seems to stand for the past in general and to include the time of the patriarchs as well as that of the prophets. This view is strengthened by the fact that in local churches where the canonical offices were arranged differently from the Roman office, the number of lights at the Tenebrae service greatly varied. Thus according to the rubric of the Sarum Breviary twenty-four candles were lighted at the beginning of the service. The Synod of Exeter in 1287 declared that every church should have a triangular candlestick (*hercia ad tenebras*) with twenty-six candles upon it.[3] At Canterbury and York there were twenty-five; at Nevers, in France, nine; at Mans, twelve; at Paris and Reims, thirteen; at Amiens, twenty-six; at Coutances, forty-four; and so forth in different churches and countries where the Roman Rite was not observed in full. The candlestick was, as is the case in the Latin Churches, usually placed on the epistle or south side of the sanctuary, which was the position according

[3] *Cf.* Spicilegium, Fontanell, MS., p. 394, in *Ancient English Holy Week Ceremonies*, by H. J. Feasey.

to the Mosaic law for the seven-branched candlestick in the tabernacle of the Jews. The Tenebrae candles were sometimes of unbleached (yellow) wax, save one, representative of our Lord, which was white.

The putting out of the lights and the darkness that ensues at the conclusion of the Tenebrae services are then symbolical of the dereliction and burial of Christ, the Light that had come to enlighten mankind which loved darkness better than light. But the burial was not to last. Christ would rise again gloriously, and the Light of the World would conquer the darkness and exercise its sway over the world and set on fire the hearts of many unto edification. This is expressed in the liturgy of Holy Saturday by the Blessing of the Fire.

III.

The services on Holy Saturday morning begin with the Blessing of the Fire. The rubrics prescribe that this new fire is to be struck from a flint, to indicate that nature, that is God Himself, and not any artificial or earthly contrivance of man, is to be the source of the sacred flame which perpetually lights up the sanctuary for the performance of the Holy Sacrifice. The spark from the stone is caught to light a taper, from which the deacon in turn lights one of the three candles which he carries upon a triangular stock set upon the top of a triangular lancelike staff. As he does this he chants aloud the words "Lumen Christi!" thereby announcing to the catechumens awaiting baptism in the vestibule of the church the advent of the new Light that is about to dispel from their hearts the shadows of death. Their answer is "Deo gratias!" As the procession reaches the middle of the church, the second candle on the triangle is lit and the deacon again chants in a higher key "Lumen Christi!" as though he wished to proclaim the gladsome news to the body of the faithful, who in turn respond with "Deo gratias!" Finally, at the gate of the sanctuary, the third candle is lit and the announcement "Lumen Christi!" in a still higher tone of voice is made, eliciting the same response "Deo gratias!" from the whole body of

catechumens, faithful, and clergy. It is the solemn revelation of Christ as made at the Resurrection, first to penitent Magdalen, then to the devout women, and lastly to the apostles and disciples.

The ceremony of obtaining the new Fire in the church of the Holy Sepulchre is to this day one of the great ceremonies that attract thousands of pilgrims from East and West to the city of Jerusalem. Indeed, there are everywhere in history vestiges of an ancient faith avowing that the fires of the religious sacrifices were originally obtained by a miracle from heaven, as we read in Leviticus, and similarly in the record of Kings,[4] where Elias confounds the false prophets of Baal. No doubt the sacred fires of the Roman Vestals, of the Peruvian sun-worshippers, and of the Parsees, of the Saxons and Celts before the days when Christian missionaries turned these religious rites back to their original source of true worship, derived their origin from the misdirected traditions that may be traced to the first divine interventions of patriarchal or Mosaic times. "Anciently in England this hallowing of the new Fire was not confined, as now, to Holy Saturday, but was performed on each of the three last days of Holy Week." [5] This would quite harmonize with the ceremony of the Tenebrae each day, and as a continuation or conclusion of the Matin services. Hence the blessing of the new fire is stated in some missals (for example, Toulouse, 1555) to have taken place in the evening. Rhabanus Maurus, writing in the early part of the ninth century, says there was no morning Mass on Holy Saturday, and that the blessing of the fire took place in the evening.

A curious variation from our present liturgical practice was adopted in some churches on the Continent. Thus at Cluny the new fire was caught from a crystal or glass held against the sun so as to ignite some strands of hemp. This practice appears to have been introduced by the Cluniac monks from Germany, for St. Ulric, Bishop of Augsburg, about the year

[4] III Kings, 18: 38.

[5] Feasey, *Ancient English Holy Week Ceremonies*, p. 184.

924, writes of a precious stone or beryl which was employed for the new fire of Easter and carried in procession. Abbot Rupert of Deutz at the beginning of the twelfth century speaks of two methods of obtaining the sacred fire in use in his day: "Amisso igne qui ad matutinos . . . extinguitur, ad lapidem per eosdem tres dies confugimus, ut vel lapidem percutientes, ex abstrusis ejus venis ignem occultum eliciamus, vel liquidum crystalli lapidem sereno coelo soli objicientes, radium ejus trajectum per ejusdem crystalli orbiculum spectabili miraculo in subjectam suscipiamus escam." [6] According to this it was optional to draw the flame from heaven either by the focusing of the sunrays upon the substance to be ignited, or by striking the hidden fire out of the flint. In both there is the semblance of a wonderful manifestation of heaven's forces, as Abbot Rupert says.

The light produced from the heavenly source, and then consecrated by prayer in the Name of the Holy Trinity, which the triangular form represents, is now used to light the Easter candle which thenceforth becomes the symbol of our Divine Lord risen from the tomb. In Him we have, first of all, the Divine Nature, indicated by the origin of the new fire from the secret forces of heaven; then, by the interaction of the three Divine Persons, the Son of God enters the sanctuary of earth and becomes the Light of the world, a fiery column that guides us through the perils of the Red Sea and the desert of material life, and becomes the source of all blessings to the chosen people of God. From this Easter candle the light is communicated to the lamp that perpetually guards the Real Presence in the tabernacle and to all other lights in the church. Thus we have in the ceremonial of the last three days of Holy Week the twofold celebration of the death (Tenebrae) and of the new birth of the light (blessing of the fire) which illumines the sanctuary during the liturgical services of the Church.

H. J. HEUSER.

Overbrook Seminary.

[6] *De Div. Off.*, l. v, c. 28.

AN OLD ENGLISH THEOLOGIAN.

JOHN MYRC was one of the medieval writers who passed through the school of Richard Rolle, the Hermit of Hampole. He was an Augustinian Canon of Lilleshall, in Shropshire, but very little besides this is known of his personal history. The house to which he belonged was founded between 1144 and 1148, for the Arroasian Canons, who were a branch of the Canons of the Lateran; named after their first foundation, which was at Arras in France. They had several houses in England before they finally settled at Lilleshall, in 1148, where they remained until the suppression of the monasteries under Henry VIII.

Myrc was the author of two books, one on the *Instructions for Parish Priests*,[1] with which we are here concerned; and the other a book of sermons for the principal festivals, called *Liber Festivalis*.

The *Instructions for Parish Priests* is a translation in verse from a Latin work called *Pars Oculi*; the metre is rhyming couplets of eight syllables; but the language is too antiquated to permit the preservation of the poetical form in translation. When, however, we can do so intelligently, we shall endeavor to preserve it in summarizing the little work. Whilst far inferior, from a literary standpoint, to the writings of Richard Rolle, lacking his poetic fire, his ardent love and his exquisitely touching language, this book is characterized by a simply practical purpose, a sound healthy judgment, and by the excellence of the advice it gives to parish priests in the discharge of their duty. Thus Myrc compels our constant admiration by the good sense, piety, and sanity of his instructions. If he does not set our hearts aflame with the intensity of his devotion, as Rolle does by his own fervent and strong appeals, yet the very soberness of Myrc's piety compels our respect. If we learn to love Richard Rolle in his

[1] *Instructions for Parish Priests*, by John Myrc. Edited by Ed. Peacock, F.S.A. Early English Text Society. 1902. Kegan Paul, Trench, & Co.

writings, we are sure to reverence John Myrc for what he has to say.

But while Richard was a poet, and no minor poet either, a mystic, a contemplative, and a great authority on prayer and the interior life; Myrc is perhaps more interesting to the generality of people, because he treats of the active life and of every-day matters in this book, written to instruct priests, some of whom seemed to require it in his day, on the duties of their calling. It throws side-lights on the manners and customs of the age in which he wrote, and from that point of view is highly entertaining. Between the edifying lines we can easily read how far more real a thing religion was to the people of the thirteenth century than it is to those of the twentieth. The Catholic of John Myrc's time was like a child, simple, trusting, behaving, obedient; whilst the Catholic of the twentieth century, of maturer age it is true, has preserved little or nothing of the charm and sweetness, the simplicity and innocence that made his ancestors in the faith of the thirteenth century lovable and trustful.

Both at the beginning and at the end of his work Myrc explains his reason and object in writing it. It was to instruct those priests who have no learning and no books of their own; for without knowledge they are apt to lead their flocks astray.

> God saith Himself, as written we find,
> That when the blind leadeth the blind,
> Into the ditch they both shall fall.
>
> If thou be not a great clerk,
> Look thou often on this work;
> How thou shalt thy parish preach,
> And what it needeth them to teach,
> And what thou must thyself be,
> There also thou mayest see,
> For little is worth thy preaching,
> If thou be of evil living.

And thou that herein learnest most,
Thank earnestly the Holy Ghost.
Now, dear priest, I pray thee,
For God's love, to pray for me—
More I beg thee, for me pray
In thy Mass, when thou dost say (it).

He then treats of the personal holiness to which the priest is bound; how he must eschew lying and oaths, all the deadly sins; avoid taverns, wrestling, shooting, trading, hawking, hunting, dancing, markets and fairs, and the wearing of armor, "cutted clothes and piked shoon." By "cutted clothes" are meant fantastically cut garments: the "piked shoon" were the long-toed boots first introduced into England in the reign of William Rufus; the pikes were made in various shapes; the use of these shoes was forbidden to the clergy.

The priest must read his psalter and say his office without haste, in his heart as well as with his lips, if he wishes God to hear him. He must have dread of the judgment day, "the day of doom," as it was called. His beard and the crown of his head are to be shaven. He must beware of women, especially of shrews; avoid "this cursed world's vanity" and all ribaldry; and practise hospitality to all men.

Of meat and drink thou must be (give) free,
To rich and poor by (according to) thy degree.

If thou do this, thou shalt be dear
To all men that see (thee) and hear.

The writer then goes on to teach the priest what he must preach to his parishioners. First of all he is to tell them that as soon as they have fallen into sin they must go to confession at once:

Lest they forget by Easter day,
And out of mind it go away.

He then gives particular instructions on infant baptism. On this he lays the greatest stress, lest the child should die un-

baptized. This ceremony, in case of any danger, is to be performed by the midwife; or, if no one else is within call, one of the parents may do it. The water and the vessel in which the child was baptized are to be burnt, or else be taken to the church, where the water is to be cast into the font, and on no account to be used for any other purpose. All infants born immediately before Easter or Whitsuntide, must, unless in danger of death, wait at least eight days before they are taken to the font to be baptized; but at all other seasons, the priest is to baptize them whenever their parents wish. He is to be most careful in teaching his flock the words to be used in Baptism, and to instruct them to pronounce them exactly as they stand, whether in English or Latin.

> Teach them all to be wary and spell,[2]
> That they can say the words well,
> And say the words all in a row,
> As anon I will thee show.
> English or Latin, whether he saith,
> It sufficeth to the faith.

Later on in the book, when it comes to the chapter on the Sacrament of Baptism, the priest is taught that bad Latin does not annul the Sacrament, so long as the first syllable of each word be said right; but, if the order of the words is altered, the Sacrament is null and void, and the ceremony must be repeated. Hence when a child has been baptized at home, and is brought to the church afterwards, the priest must ask what words were used; and if the wrong words or the wrong order were used, he must administer conditional baptism, the form of which is given:

> When thou comest to the plunging,
> Then thou must say just this,
> Or thou doest all amiss.

Godparents are to teach their godchildren the Pater, Ave, and Creed; but they must not hold them at Confirmation; and

[2] Spell = to teach doctrine.

both the godparents and those who stand for them at Confirmation are to be taught that they have thereby contracted spiritual relationship and can no more intermarry than blood relations. Godparents are also to be warned not to sleep with their godchildren when very young infants, lest they should overlay them.

All the parish is to be taught their Easter duties, to come to Confession and to Communion, and to believe in Transsubstantiation.

> Teach them then with good intent,
> To believe on that Sacrament;
> What they receive in form of bread,
> Is God's Body that suffered dead (death)
> Upon the holy rood tree,
> To bury our sins and make us free.

The priest is also to teach them that the wine and water (which it was then the custom for people to receive after Communion) was not consecrated, but remained only wine and water, which they must not mistake for the Precious Blood. It was given so that none of the Sacred Host might remain in the mouth. The priest is further to make it clear that the wine on the altar after consecration is the Blood of our Lord.

Instructions on behavior in church follow, and imply that there were no pews or benches in those days.

> No man in Church stand shall,
> Nor lean to pillar nor to wall;
> But on their knees they shall them set,
> Kneeling down upon the flette (floor),
> And put away all vanity,
> And say their Pater and Ave.

They are to stand up at the Gospel, and bless themselves at the "Gloria Tibi," and to kneel down as soon as the Gospel is said:

> And when they hear the bell ring
> To that holy sacring (consecration),
> Teach them to kneel, both young and old,
> And both their hands up to hold;

and then in this attitude, to say the following prayer, or some other:

Jesu, Lord welcome Thou be,
In form of bread as I Thee see;
Jesu! for Thy holy Name,
Shield me to-day from sin and shame;
Shrift and housel (Communion) grant me bo(th)
Ere that I from hence shall go,
And true contrition of my sin,
That I, Lord, ne'er die therein;
And as Thou of a maid wast born,
Suffer me not to die forlorn,
But when I from hence shall wende (go),
Grant me the bliss without an end. Amen.

Beautiful are the instructions given to the faithful who might chance to meet a priest carrying the Blessed Sacrament. They are to kneel down whether the weather be fair or foul, and without hesitation to worship Him, who made everything, "for very glad may that man be who once in the day that sight shall see." Manifold blessings will surely come, says our author with St. Augustine, upon him who reverently meets the Blessed Sacrament on that same day: he will have all he needs to eat and drink; God will forgive him any idle words or oaths; he need not fear sudden death; nor that he will lose his sight; and every step he goes out of his way to meet his Eucharistic Lord shall be made up to him in time of need.

There appears to have been a custom of holding games and masked courts in the churchyard, which served the people as a sort of village green on Sundays and festivals. These are abuses leading to desecration and hence to be forbidden by the priest: "Balls and bars, and all such play, out of churchyard put away." The people shall be taught to remember that the church is God's House, where they are to come together that they might pray in recollection and weep for their sins.

Witchcraft, the use of charms, and telling of fortunes, are to be forbidden as snares of the devil, for

That is a sin full grievous,
Before our Lord sweet Jesus.

Selling at too high a price and lending money on interest are condemned, for, says our author, to lend twelve pence to get thirteen is usury, as his parishioners know well. The editor of this book says that usury was defined by the Council of Trent to be anything received, whether money or kind, beyond the principal; so Canon Myrc was only preaching the accepted doctrine of his day, albeit we have learnt to view the matter differently. Wives are not to make any vows unknown to their husbands; and both husbands and wives are to be taught that they must not make vows of penance or of pilgrimage, except the pilgrimage to Jerusalem, without the consent of both parties.

Twice or thrice every year, the priest is to preach and teach his people the Pater, Ave, and Creed, and the Articles of the Faith are to be carefully expounded to them. For this catechetical instruction there existed versified and rhymed forms easily committed to memory, as, for example:

Hail be thou, Mary, full of Grace;
God is with thee, in every place,
Blessed be thou of all women,
And the fruit of thy womb, Jesus! Amen!

In expounding the Creed, the priest is to teach that of the fourteen Articles of the Faith seven are given to the Divinity and seven to the Sacred Humanity. Lest the people should find the doctrine of the Holy Trinity hard, he gives them this illustration: Ice, snow, and water, are three things, and yet they are all one:

Here be three things, as ye may see,
And yet the three all water be.
Thus the Father, Son, and Holy Ghost
Be one God of might most;
In one Godhead knit they be.

The next instructions concern the Seven Sacraments. To those on Baptism we have already alluded. From those on Confirmation we learn that it was the custom for children to wear bands on their foreheads for eight days after Confirmation, out of reverence for the holy chrism with which they were then anointed. At the end of the eight days the bandages were removed by the priest in the church, and each child's forehead was washed by him in the font, and the bandages were then burnt.

Next follows the instruction on the Sacrament of Penance. This is very lengthy, and takes up half the book. But the priest is told that he must know much more about it than is told him here, and if he does not know, he must study and pray to God for more light. First he is warned that legal penances are very hard, and he must exercise discretion in giving them, lest the penitent might be tempted not to perform them; for in those days the legal penance for mortal sin was to fast on bread and water every Friday, and abstain every Wednesday, for seven years.

> But now be few that will do so,
> Therefore a lighter way thou must go.

The priest must judge by the penitent's contrition, what penance he should impose on him.

> If it be great, give light penance;
> If it be light, thou must it enhance.
> Be it more be it less,
> As the contrition, the judgment pass.
> Be not too hard, I thee rede (advise),
> But do mercy in God's dread;
> He is full of mercy, aye,
> Be thou also, I thee pray.
> For lesser sins venial,
> Less penance give thou shall,
> So that the sin his heart grieve,
> And he, in purpose, it to leave.

Incidentally, we gather there were no confessionals in those

days, for, when a person goes to confession, the priest bids him to kneel down by his side, he then pulls the hood over his head. If the penitent is a woman, the priest shall avoid seeing her face, and shall turn his own in the opposite direction, sitting still as a stone, and neither cough nor spit, nor make a noise with his feet, listening without hindrance to what the penitent says. Before the confession is made, the priest is to make sure that he has authority to shrive the person; for, if it is not one of his own parishioners, he would not be free to do so, unless the penitent had written leave from his own parish priest, or in other specified cases. A priest might always hear a scholar, a sailor, a traveller, a dying person, a person about to go into battle, or anyone he has himself cursed; and for certain reasons a penitent might leave his own parish priest and go elsewhere.

When a person hesitates in confession, the priest is thus to admonish him or her:

> What manner of thing thou art guilty of,
> Tell me boldly and make no scoff!
> Tell me thy sin, I thee pray,
> And spare thou not in no way;
> Fear not on account of shame,
> Peradventure I have done the same,
> And fulfilled much more,
> If thou knew all my sore;
> Therefore, child, spare thou not,
> But tell me what is in thy thought.

Confession in those days must have been rather a long function, for when the penitent had said all he had to say, the priest was to ask him if he knew his Pater, Ave, and Creed, and if he did not, the confessor was to give him such a penance as would make him learn them; but, if he knew these, it was not advisable to give them as a penance. Then the priest is to examine the penitent as to whether he believed all the articles of the Creed, and that the Blessed Sacrament is our Lord Jesus Christ. Then follows an examination on

sins against the Ten Commandments and on the Seven Deadly Sins, the priest to question the penitent as to whether he has been guilty of any of them.

> Bethink thee well, son, I rede (advise),
> Of thy sins, and thy misdeed.
> For shooting, for wrestling, and other play,
> For going to ale-house on holiday,
> For singing, rioting, and such fare (custom)
> That oft against the law much are.
> The holiday ordained was
> To hear God's service and the Mass,
> And spend that day in holiness,
> And leave all other business;
> For upon the working-day
> Men be so busy in each way,
> So that for their occupation
> They leave much of their devotion.

Under the head of sloth the priest is to ask whether the penitent has neglected to teach his godchildren their Pater, Ave, and Creed; whether he has been late at church, or hindered others from going, or spoken evil at the church door or in the church; whether he has heard sermons with devotion; whether he has been loath to fast, or to do penance or works of charity; whether he has neglected to make any pilgrimage; whether he has begun any good work, or prayers, or penance, or fasting, and then been slow and faint to perform them, because his devotion was quenched; whether he has been slow to help his wife and servants to what they need; whether he has despaired; and whether he has, because of heat or cold, neglected to go to church.

Under the head of pride, he is to ask:

> Hast thou also proud been
> Of any virtue by God given?
> For thy voice was good and high,
> Or thy wit was good and sly,
> Or thy hairs were crisp and long,

Or thou hast a reasonable tongue,
Or thy body is fair and long,
Or that thou art white and strong,
Or that thy flesh is white and clean,
Or any such like, say at ene (once)—
Hast thou been proud of any guise,
Of anything that thou dost use,
Of parti-hosen, of piked shoon,
Of slashed clothes, as fools put on,
Of lands' rents, of gay housing,
Of many servants to thy bidding,
Or of horses fat and round,
Or for thy goods were whole and sound.

If thou hast been in this way proud,
Strive thee, son, and tell it out.

The parti-colored stockings mentioned were very common in those days, as were parti-colored clothes of all kinds; the "slashed" clothes, called in the original "fytered," were an absurd fashion, very popular among worldly people, of which Canon Myrc evidently strongly disapproved.

Under avarice the priest is to ask whether the penitent has lent anything for gain, or whether he has practised simony by selling or buying spiritual things.

After this examination on the Seven Deadly Sins, the penitent is to be questioned on venial sins, under the heads of the five senses. Then follow general questions, among them whether he has ridden over the corn, or destroyed corn or grass or any sown crops; or left open a gate so that cattle could get in; or passed a churchyard without praying for the dead; or neglected to bury the dead; or overlain any of his children; or failed to keep them in subjection; or disturbed a priest or a clerk at their work; or made play at wakes; or neglected to harbor wayfarers, or to help prisoners and the sick.

Tell me, son, anon, before,
What thou hast in thy heart more:

I pray thee, son, be not afraid,
But tell it out now openly.
Tell me, son, I thee pray,
I will help thee if I may.
If thou hast more in heart,
Tell me, son, now all smart (quickly),
For all that thou hidest now from me
The fiend full readily will tell thee.
But when he can no more say,
Then give him penance without delay.

Then follow instructions for the priest on giving penance. He must remember who the penitent is, man or woman, old or young, bond or free, poor or rich, single or wedded; cloistered or secular, bishop or priest, or man of state or in office; for—

The higher a man is in degree,
The lower forsooth falleth he.

He must also remember what the sin was, great or small, open or hid, and see that he knows it all.

For some tell not their sins all,
In confession general.

He must know also where it was committed—whether in a holy place or not; and when—whether on a holiday or not, as sin committed on holidays is worse than at another time; and how often committed, for the oftener the more sin it is.

In giving penance he must take care that a woman's is such that her husband may not know it; and that the penance is not too heavy, "but such as he will take, lest worse thou dost him make;" for it is better to send a man to purgatory with a light penance than to hell with too heavy a penance. Special remedies or penances are then given against the Seven Deadly Sins: for instance, against pride, the remedy is meekness:

Oft to kneel and earth to kiss
And to remember that earth he is.

and to look on dead man's bones, and think of the pains of hell, and of our Lord's Passion.

> Against anger his help shall be
> If he have grace in heart to see
> How angels when he is wroth
> Far from him flee and go,

and how devils run fast to him; and his heart turns so with the fire of hell that they make him such as they are, the devil's bairn, instead of God's child. Severe penances must be given for yielding to anger.

Abstinence and alms-giving are the remedies for gluttony:

> Feed the poor of that thou sparest,
> And let him feel how thou farest.

The remedies against sloth are to say certain prayers morning, noon, and night, and to hear Mass daily; or, if the penitent is hindered by work, he is to pray in his heart when he hears the bell ring for Mass.

Then follows a list of cases reserved for the bishop, among which are mothers who have overlain their children, incendiaries, murderers, heretics, vow-breakers, usurers, all that have been unlawfully wedded, and all that smite priests or clerks.

Before the priest gives absolution, he is to bid the penitent say the following prayer:

> God, I cry Thee mercy,
> And Thy Mother, Saint Mary,
> And all the saints of heaven bright,
> I cry mercy with all my might,
> Of all the sins I have wrought
> In work and word and grievous thought,
> With every limb of my body:
> With sore heart I ask God mercy,
> And thee, Father, in God's place
> Assoil me now of my trespass;
> Give me penance also too,
> For God's love that thou so do.

Since it is not good for a priest to be ignorant of how to administer Extreme Unction, the writer proceeds to instruct him; and first he warns him that the patient must be in danger of death; next he must question him as to whether he wishes to die in the Christian faith, and whether he believes in our Lord's Passion, and how it alone can save him; and whether his life has been evil, and is he willing to amend it if he should recover his health. The priest is then to tell the patient to hold up both his hands, and thank Christ, and beg Him, for His Mother's sake, to take his soul into His keeping. If he can, the patient is then to say a beautiful Latin prayer:[3] after which he is to be anointed.

The next chapter gives instructions to priests of little learning as to how to behave in saying Mass, particularly when anything has been forgotten. First, a priest who says Mass must not be in mortal sin; he must see that the three altar-cloths are all clean and blessed, and that the candle is of wax, and placed so that he can see it, on the left side of the altar. Let him see also that it burns clearly, and that it will last all through the service.

The bread is to be of wheaten flour, "made of dough that is not sour;" and it must be round, that is, wafer-bread. The wine must not be sour, either; water must be added to it. The priest must not "cut the tails of the words, but say them distinctly, with mouth and thought."

> Let all thine heart and thine intent
> Be fully on that sacrament.

[3] ORATIO DICENDA AB INFIRMO ANTE UNCTIONEM.

Deus meus, Deus meus, misericordia mea et refugium meum, te desidero, ad te confugio, ad te festino venire. Ne despicias me sub tremendo discrimine positum; adesto mihi propitius in his magnis meis necessitatibus; non possum me redimere operationibus. Sed tu Deus meus, redime me et miserere mei. Diffido de meis meritis, sed magis confido de miserationibus tuis, et plus confido de miserationibus tuis, quam diffido de malis meis actibus. Tu, spes mea, Deus meus, tibi soli peccavi; mea culpa, mea maxima culpa! nunc ad te venio, quia nulla dies, cupio dissolvi et esse tecum. In manus tuas Domine, Deus veritatis. Amen. Et patra mihi, Deus meus, ut in pace dormiam et requiescam. Qui in Trinitate perfecta vivis et regnas Deus, per omnia secula seculorum. Amen.

If it should happen, when the celebrant comes to the Consecration, that no bread or wine be on the altar, he must place bread on the corporal, and begin again at the words "Qui pridie;" in the case of no wine or no water, he must supply them, and begin again at "Simili modo."

If it befall, as God it shield,
That thou of wit be so wild
That bread or wine be away,
Consecration when thou shouldst say;
If wine and water be both away,
Pour in both without delay
And turn thee back, begin again,
From '*simili modo*' say thou then.

If he has forgotten his stole, or maniple, when he is in the Canon, he must go and fetch them. If he spill by accident any portion of the Sacred Blood he must repent earnestly:

If a drop of blood, by any case,
Fall upon the corporas,
Suck it up at once, and then
Be as sorry as thou can.

The corporal should then be folded up and placed among the relics; if the same accident should happen to any other vestment, the piece must be cut out and put with the relics also. If a fly or gnat or spider fall into the chalice, and the priest is afraid to swallow it, he must wash it over the chalice, drink the contents, and afterwards burn the insect.

He must change the Host every day, and be careful to reserve enough for the sick. When sent for by the sick, he must go at once and quickly, "for if thou tarry thou dost amiss;" he must put on a clean surplice, take his stole with him, pull his hood over his eyes, and bear the Blessed Sacrament on his breast. He must make the clerk carry a light and ring a bell before him.

He is to bear in mind that, if the sick person is in peril of death, he has the power to absolve him from all sin; but if

the sick man recovers, he must go to confession and take a penance.

> And spare not thou for no let (hindrance)
> To ask him of his debt;
> And whether it be much or light,
> Charge him that he it quit;
> And if his goods too little be
> For to quit what oweth he,
> Charge him then, with heart low
> To ask mercy of that he owe.

If the sick person be too ill to speak, but makes signs that he desires the last Sacraments, they are to be given him; no other penance but his sickness is to be given; and if he is too ill to receive Holy Communion with safety, he is to be told that the desire to receive is sufficient in his case.

He must be most careful to lock up the Blessed Sacrament in the church securely, so that no mouse or rat could get at it; if such a thing did happen, the priest shall be in penance for forty days. If a crumb (sacred particle) is lost, he must seek for it, and if he fails to find it, he must do penance for thirty days. If, by malice, or knowingly, he says Mass without water and a light, he must repent and bewail his sin until such time as the bishop restores him.

The writer then concludes these instructions by asking the priest to pray for him, and to read his book and let others do so.

> And thou that therein learnest most,
> Thank earnestly the Holy Ghost,
> That giveth wit to each man
> To do the good that he can:
> And by his labor and his deed
> Giveth him heaven to his meed.
> That meed and the joy of Heaven's light,
> God us grant for this night. Amen.

DARLEY DALE.

Stroud, England.

THE PASCHAL PRECONIUM.

"EVERY Easter eve," says the Protestant author of the *Beehive of the Romish Church*,[1] "they sing unto the wax candle which the pristes doe at that time hallow." His contemporary, Googe, translating Naogeorgus, adds that "music" was used.[2] This "singing unto the wax candle" was the ceremonial chanting with musical accompaniment of the canticle called the "Exultet," during which the candle received its blessing by the insertion of the five grains of incense and its solemn lighting. The chant which is sung during the ceremony is pronounced by all musicians to be the absolute masterpiece of plain-song. "This truly great composition," says Mr. W. M. Rockstro, "is universally acknowledged to be the finest specimen of plain-song we possess. . . . It is of so great length that few ecclesiastics are able to sing it throughout without a change of pitch, which is fatal to the perfection of its effect." [3]

This benediction of the Paschal Candle has been referred back to a decree ascribed to Pope Zozimus (A. D. 418),[4] in the *Liber Pontificalis*, which gives permission to bless the Paschal Candle in all parish churches: "Per parochias concessit licentiam benedicendi cereum Paschalem." This concession is regarded by Baronius (*Annales* in 418) as an extension to parish churches of a custom probably already existing in the great basilicas. This is borne out by the letter of St. Jerome to Praesidius (circa A. D. 384), and by the still earlier statement of the pious lady pilgrim from Galicia, Egeria or Eucheria, formerly known as Silvia of Aquitaine, who.

[1] Edition A. D. 1580, p. 132.

[2] Edition A. D. 1570, p. 52. "To houl over the paschal" is a sentence found in Bale's *Declaration of Bonner's Articles*, A. D. 1554.

[3] Groves: *Dict. of Music*, Vol. II, p. 847.

[4] In the Auch Missal, A. D. 1491, the "Exultet" is entitled, "Benedictio cerei quam Zozimus papa constituit." Becon, *Reliques of Rome*, p. 164, quoting Isidor Volak, Platina, D. Barus, and *Chron. Fasciculus Temporum*, says Zozimus ordered its hallowing in 414, and adds that some make Pope Theodorus (A. D. 613) its author.

visiting Jerusalem about the year 380, tells us that the ceremonies of the Paschal Vigil were carried out there "exactly as they are with us." [5] This is a very clear indication that the Eastern rite had already passed to the West. The testimony, likewise, of the large permanent candlesticks attached to the ambons of the ancient Roman basilican churches is not to be despised, although the rite is declared to have been an importation of Gallican or Spanish origin adopted in Rome, perhaps by Pope Theodore, e. g. those in the churches of SS. Nereus and Achilleus on the Appian Way, founded A. D. 759; St. Mary in Cosmedin, St. Agnes, and St. Vincent. These candlesticks are often of fine workmanship, elaborately wrought and exquisitely adorned with sculpture, bronze and marble encrusted mosaic. At times a twisted column or an ornamented shaft of verde antique, with a Corinthian base and a capital wrought in gilt bronze or marble, did duty for the candlestick. Though generally, these candlesticks were not always attached to the ambons, as witness the eleventh century example figured in *Rome, Bibliotheque de la Minerve*, Plate clxxxxiv, where an iron candlestick is seen standing on the ground.

From St. Jerome's letter, if it be genuine, as one of the best authorities [6] believes part of it to be, we gather that the Paschal Candle blessing was not in the year 384 of recent introduction into the Church of Piacenza, nor peculiar to this particular church. The most ancient of Sacramentaries—that of St. Gelasius (A. D. 495)—at least in its present form—contains a solemn benediction for the Paschal Candle; and Eunodius, Bishop of Pavia (Ticino-Treves ?), who died in 521, has left us two forms for its benediction.[7] St. Gregory the Great (A. D. 604),[8] and the ninth canon of the IV Council of Toledo (A. D. 633) attest clearly the existence of the Paschal Candle and its blessing. Moreover, Durandus in his

[5] See Dom Férotin, *Revue des Questions Historiques*, October, 1903.

[6] Vide Dom G. Morin, *Revue Benedictine*, January, 1891, and September, 1892.

[7] Eunodii, Op. tom. i, Cura Sirmondi.

[8] Epistle, XI, 33.

Rationale Divinorum Officiorum ascribes to St. Ambrose the composition of the benediction or prayer for hallowing. He adds that St. Augustine and Peter the Deacon made other benedictions which had become disused.

As regards St. Augustine we have his own words that he composed a "laus cerei" in verse.[9] St. Jerome's reply to the aspiring young deacon, Praesidius, is sufficient of itself to prove that there was no set form for the Paschal Preconium, and that each deacon was supposed to provide his own. It is also recorded by Durandus that Paul (Warnefrid) the Deacon, in the eighth century, having to sing the blessing of the Paschal Candle on Holy Saturday, unfortunately lost his voice from hoarseness and, to recover it, invoked the aid of St. John the Baptist, in whose honor he composed the well-known hymn "Ut queant laxis," in which he solicits the saint to restore him the use of his voice, and reminds him how at his nativity he had procured a like grace for his father Zachary.

That some rough outline was sketched for the deacon to follow is probable enough; but keeping within its limits he could improvize to his heart's content. An examination of medieval manuscripts shows that by that time the principal points or features of the "Exultet" had become concrete with the same divisions in the text. Much of the earlier extravagance of symbol, and comparison of type and antitype, had passed away and the Paschal Preconium had begun to take the form it has in the modern Missal, the mystical application of the work of the bee being the last to go, e. g. "O vere beata et mirabilis apis," says the Leofric Missal, "cujus nec sexum masculi violant, fetus non quassant, nec filii destruunt castitatem. Sicut sancta concepit Virgo Maria, Virgo peperit et Virgo permansit." In the example at Monte Cassino there is still a great deal of it, and before and after the passage about the bee are red crosses marking the places at which the deacon in those days "blessed" the candle.

[9] *De Civitate Dei*, Bk. XV, C. 22. A Gallican Missal has this Preconium headed "Benedictio cerae B. Augustini quam cum adhuc diaconus esset, edidit et cecinit."

In all the texts the deacon concludes with a more or less comprehensive prayer for the pope, the bishop, the clergy, and the faithful. In monastic missals the scribes have inserted, instead of the name of the abbot of the house, "una cum Congregatione beatissimi Patris Benedicti." In Southern Italy the lady abbess got herself put in the text.

These Exultet rolls are among the earliest liturgical codices. Speaking roughly, they are about eleven inches wide and twenty-two feet long. They are much illuminated. The specimen (No. Ad. 30,337) in the British Museum has fourteen distinct pictures. During its use as the deacon unwound it, it fell outside the ambo, where the pictures, which are upside down in the text, could be beheld by the people standing beneath.

To bless the Paschal Candle was, and virtually is still, the special prerogative of the deacon: "He who hath deigned graciously to number me, the most unworthy of His servants, among the order of deacons," says one version of the Exultet. In the "Regularis Concordia," drawn up in the reign of King Edgar for use at the benediction, we find: "Sabbato sancto horâ nonâ veniente abbate in ecclesiam cum fratribus, novus afferatur ignis. Posito verò cereo ante altare, ex illo accendatur ignis, quem diaconus more solito benedicens . . . dicat." [10] By Lanfranc's "Constitutions" the rule was changed: "*In Sabbato sancto*: procedant ad sacrandum ignem . . . sacerdos qui ignem sacraturus est . . . Ad altare . . . diaconus petat ab abbate benedictionem, dehinc vadat ad cereum et benedicat eum." [11] Micrologus says: "Cereum magnum diaconus acceptâ benedictione ab aliquo sacerdote debet benedicere," [12] and Amalarius: "quòd a diacono bendicitur morem sequitur Romanum." [13]

Ancient liturgical writers compare this prominence given to

[10] Reyner, "App.," pt. iii, script. lv, 89.

[11] *Ibid.*, sc. lxxxiv, 223-224.

[12] "De Eccles. Observ.," cap. 53.

[13] "De Eccles. Off.," cap. 18; compare Albinus *De Div. Off.*, cap. De Sabbato S. Paschae, and Durand., lib. vi, f. cclxxvii[b].

the deacon with that of St. Mary Magdalene in the announcement of the Resurrection, the deacon's inferior position typifying or corresponding to the lower or weaker sex, the "debiliorem sexum" of the herald of the Resurrection.[14] If, in the absence of a deacon,[15] a priest should perform the ceremony, he puts upon him the deacon's vesture, the dalmatic. In some pre-Reformation inventories of church gere, dalmatics are named as specially reserved for this rite. At the Abbey Church of St. Peter, Westminster, in 1540 a tunicle of divers colors was thus reserved to hallow the Paschal Candle, and at Durham Abbey the "tunicle for the Pascall" was of white damask. So identical was the wearer with his vestment that in lists of church vestments the dalmatic and tunicle frequently appear with their chasuble as "a vestment with its deacon and subdeacon" or "two deacons." The Ludlow Church Accounts for the year 1541 have the entry: "Item, payde to the dekens for tendying of the pascalle, iiij^{d}." This tending was probably during the making.

Therefore, the blessing of the Paschal Candle being peculiarly the deacon's office, it would be the great annual occasion upon which he rose to some marked degree of importance.

In accord with the simplicity of the early Roman rite the ceremonies connected with the blessing of the Paschal Candle were few. As time went on and the hymn expanded other ceremonies were added, founded on the hymn. The chief of these was the insertion of grains of incense at the words "incensi hujus sacrificium."[16] These incense grains, which are five in number, are said to represent mystically the Five Sacred Wounds of the Crucified Redeemer and are perhaps therefore affixed in the form of a cross. Although nowadays the custom is to enclose them in small brass nail-shaped boxes and so attach them to the candle, they were originally inserted

[14] The Venerable St. Bede adds: Because the disciples and not the Apostles buried our Lord.

[15] At Rome it is blessed by an archdeacon; in Spain by two deacons.

[16] Some of the Exultet rolls show the deacon and the bishop with their hands upon the candle, indicating, perhaps, this offering.

in the wax of the candle itself; as Barnaby Googe has it: "Frankencense herein the pricke." [17] It is possible that the cross was formerly traced or painted on the candle as the commencement of the Paschal "table" and was retained for the insertion of the incense grains after the disuse of the table itself. That the incense grains were not always inserted crosswise is clear from the Auch Missal of 1491 which directs them to be fixed in the form of a star. In a later (1555) edition of the same Missal the rubric directs the deacon to bless the incense just before fixing the grains to the candle. The same usage obtains to-day when the incense only is blessed and not the candle.

The practical use of the Paschal Candle was to provide a light during the night services of the Vigil of Easter. This was the first occasion of it. All the wealth of beauty, both in adornment and mystic symbol, which was afterwards lavished upon it, was an afterthought. It was large—larger than ordinary candles—for the simple reason that it had to burn all night.[18] It was blessed because it was the early Christian custom to bless most things, and particularly at the *lucernarium* or daily lighting-up of lamps at Vespers. In support of this we have a canon of a Greek Council, held about the year A. D. 320, as well as the Hymn of Prudentius Clemens (d. circa 405) entitled "ad incensum lucernae," [19] and the Acts of the Fourth Council of Toledo. By the seventh century this rite had disappeared from the Gallican liturgies, although it is said to have existed in Ireland.

About the beginning of the twelfth century the custom ap-

[17] Thomas Naogeorgus, *The Popish Kingdom*, Englished by Barnaby Googe, 1570. Reprint 1880.

[18] Dom Ursmer Berlière inclines to quite the opposite view, i. e. that from the very beginning the candle was introduced with a strictly symbolical intention, after the manner of the Jewish lamp before the testimony, and the large burning candle set up by the Greeks between the altar and the place of the reserved sacrament. This latter candle is called by Anastasius the "unquenchable light;" by Pachymere, "the sleepless light," and by Codinus, the "candlestick of the great light."

[19] λυχνικον (Cathemerinon Hymns, No. V).

pears to have been reserved exclusively for Holy Saturday and concentrated in one great yearly, instead of weekly, ceremony with the larger significance as the type of the rising again from the darkness of the tomb of the "Light of Light, like the sun in His strength."

Nevertheless, it has been questioned whether a remnant of the ancient usage does not yet remain in the blessing of the candles at Candlemas. According to Dr. Rock (he is speaking of the "Benedictio Luminis in Purificatione," in Egbert's Pontifical) two distinct blessings were wont to be used at Candlemas, one over the unlighted tapers and the other over the fire (probably a burning candle from which afterwards all the others were lit).[20] Compare the words "willed that by the labor of bees this fluid should be brought to the perfection of wax" used in the benediction of candles, with the similar reference to bees in the "Exultet" blessing of the Paschal Candle.

In medieval days the Paschal and other candles assumed exoribtant proportions. Even as late as the beginning of the seventeenth century at Seville Cathedral it was of two thousand pounds (twelve ounces to the pound) weight, nine yards high and thick in proportion.[21] In the year 1557-1558 Feckenham, the last Abbot of Westminster, provided a Paschal Candle for the abbey church of three hundred pounds (probably the usual weight), the Master and Wardens of the Wax Chandlers Company being in attendance to direct the preparation of it.[22] At Durham and Norwich, Coutances, and Léan, its height was so great as to necessitate its lighting from the triforium. At St. John Lateran's, Rome, a deacon was wheeled up in a kind of portable pulpit to ignite it; and at Seville a chorister climbed up a gilt iron rod furnished with steps like a flagstaff with the top railed in, whence he

[20] Rock: *Church of Our Fathers*, Vol. IV, p. 69, new edition by S. W. Hart and W. H. Frere, 1904.

[21] Blanco White: *Letters from Spain*, p. 299.

[22] Machyn, p. 169; Ackermann: *Hist. of St. Peter's Abbey, Westminster*, Vol. I.

lighted the candle and drew off the melted wax with a large iron ladle.

Merati gives it as a rubrical injunction that the weight of the Paschal Candle should be from eight to ten pounds; yet the Paschal at Reims weighed thirty, at Rouen, forty, and at Chartres, seventy-two pounds. At Lincoln Cathedral, (circa 1300), it was to be three stones of wax. At Rouen it was twenty-five feet in height, and the Salisbury Processional of 1517 directs it to be in the Cathedral church, thirty-six feet in height. The great height of many of these candles was due in a measure to the gigantic and in many instances magnificent candlesticks upon which they were supported, the candlestick at Seville being twenty feet high.

The *Gemma Animae* [23] orders the year of the Lord to be written in the Paschal Taper, because Christ was the acceptable year of the Lord, whose months are the twelve Apostles, whose days are the elect, and whose heirs are the children baptized. From the Venerable St. Bede (A. D. 734) we learn that the date of indiction and of the current year was stamped and inscribed on the Paschal Candle or on a small plate fixed to it. This, however, would seem to have been done in Rome at *Christmas* in view of the New Year about to commence, for Bede informs us that some of the Monk Wearmouth brethren, visiting Rome in the year 701, saw, on a waxen tablet [24] on a column in St. Mary's Major's, the words " Year 668 from the Passion of our Lord." [25]

This writing on the wax candle harks back to the times when writing on wax tablets was the ordinary means of com-

[23] *De Antiq. Rit. Missae*, l. iii, p. 1281.

[24] It would seem from this that the large column of wax was not at first a candle.

[25] Bede: *De Ratione temporum*, Ch. 45. Among the tapers ordered for the Christmas celebration at St. Edmundsbury Abbey, besides the one torch before the high altar, mention is made of the great candle in the choir. Likewise Henry III, on 20 December, 1247, offered in the chapel of St. Stephen, Westminster, a large serge of pure wax, one hundred pounds in weight, and painted with figures of the Blessed Virgin, the Holy Apostles, and the great Day of Doom.

munication. It was both a ready and convenient means of publishing church, choir, and other notices. The introduction of papyri and parchment gradually brought about the disuse of the wax tablet, and consequently the affixing of such a writing to the candle became the natural and general rule. Indeed this was required by the Council of Nicea (A. D. 325; which computed the time of Easter and the feasts dependent thereupon) and was continued, according to Grancolas, at the Abbey of Cluny and the Rouen Cathedral even in the eighteenth century. An entry in the Churchwarden's Accounts of the Parish of Ludlow, Shropshire, under the date 1547, shows this usage still prevalent in England in the sixteenth century:

> More to hym for makynge the allemas (alleuias ?) upon the Paschalle opon Easter Day and paper to make them, ixd.[26]

A manuscript ordinal of the Abbey of Savigny, in the diocese of Lyons, has the following rubric: "Magister Scholae, inscribet cero annum ab Incarnatione, *praemissâ superius cruce*, in cujus cornibus et mediate ponuntur grana incensi."[27]

Martene, quoting from a Consuetudinary of the Canons Regular of St. Victor's, Paris, in which a full account of the Cantor's Office is given, says:

> All documents which are written in the cloister—the "domus scriptoria" of the abbey was in the cantor's charge—whether notices (*breves*) of the dead, or other public and common business, even (the document) which is fastened to the paschal candle, belong to his office, etc.[28]

Writing on the subject in his *Voyages Liturgiques* (p. 318) De Moleon records that there existed in Rouen in his day a practice which was very old and which would beyond doubt be found in the Ordinary written six hundred and forty years ago, if several pages had not been torn from it precisely in that

[26] Wright: Ludlow Church-warden's Accounts, p. 30.

[27] Also "Ceremonial of St. Arnoul de Metz." Pugin, p. 45, Cantor.

[28] Martene: *De Antiq. Eccl. Ritibus*, iii, p. 253 ff.

place—namely, the practice of writing the Paschal table on a sheet of beautiful vellum which was fixed at a man's height round a column of wax about twenty-five feet high and at the top of which the Paschal Candle was secured, and which was placed between Charles V's tomb and the three silver lamps. This table was, he believed, read aloud by the deacon after he had sung the Paschal Preconium, of which he thinks it is most probably a part. At least this table was exposed to view from Easter to Whit-Sunday as was still done at that time. This custom, he adds, is mentioned in the work *De Divinis Officiis* of Abbot Rupert, Book VI, Ch. 29; in the book *Gemma Animae* by Honoratus of Autun; in the treatise *De Antiquo Ritu Missae*, Ch. 102; in the *Rationale Divinorum Officiorum* by Durandus, Book VI, Ch. 80; and by John Beleth in his work *De Divinis Officiis*, Ch. 108, in these words: "Annotatur quidem in Cereo Paschali annus ab incarnatione Domini: inscribuntur quoque cereo Paschali indictio vel Æra, atque Epacta." This Paschal table, the writer tells us, set forth not only the year and the epact but also the movable feasts; how many years had elapsed since the Church of Rouen had been founded; who had been its first bishop; how many years since its consecration; the year of the reigning pope's pontificate; the year of the then archbishop's episcopate, and of the then king, and other things which are illustrated by the subjoined Paschal table as it stood in the year 1697:

TABULA PASCHALIS. ANNO DOMINI 1697.

Annus ab origine mundi	5697
Annus ab universali diluvio	4052
Annus ab Incarnatione Domini	1697
Annus a Passione ejusdem	1664
Annus a Nativitate B. Mariae	1711
Annus ab Assumptione ejusdem	1647
Annus Indictionis	5
Annus Cycli solaris	29
Annus Cycli lunaris	7

Annus praesens a Pascha praecedenti usque ad Pascha sequens est communis abund.

Epacta	7	
Aureus numerus	7	
Littera Dominicalis	F	
Littera Martyrologii	G	
Terminus Paschae	14	April.
Luna ipsius	16	April.
Annotinum Paschale	22	April.
Dies Rogationum	13	Maii
Dies Ascensionis	16	Maii
Dies Pentecostes	26	Maii
Dies Eucharistiae	6	Junii
Dominicae a Pentecoste usque ad Adventum	26	
Dominica prima Adventus	1	Decembr.
Littera Dominicalis Anni sequentis	E	
Annus sequens est 1698, communis ord.		
Littera Martyrologii anni sequentis	C	
Dominicae a Nativitate Domini usque ad Septuagesimam anni sequentis	4	
Terminus Septuagesimae anni sequentis	26	Januar.
Dominica Septuagesimae anni sequentis	26	Januar.
Dominica I Quadragesimae anni sequentis	16	Febr.
Dies Paschae anni sequentis	30	Mart.
Annus ab institutione S. Meloni	1439	
Annus a transitu ejusdem	1388	
Annus ab institutione S. Romani	1066	
Annus a transitu ejusdem	1053	
Annus ab institutione S. Audoëni	1051	
Annus a transitu ejusdem	1008	
Annus a dedicatione hujus Ecclesiae Metropolitanae	633	
Annus ab institutione Rollonis primi Ducis Normanniae	785	
Annus a transitu ejusdem	779	
Annus a coronatione Guillelmi Ducis Normanniae in regno Angliae	623	
Annus ab obitu ejusdem	609	
Annus a Reductione Ducatus Normanniae ad Philippum II, Franciae Regem	493	
Annus ab alia Reductione Ducatus Normanniae ad Carolum VII, Franciae Regem	247	

Annus Pontificatus SS. Patris et DD. Innocentii Papae XII 5
Annus ab Institutione R. Patris et DD. Jacobi Nicolai Archiepisc. Rotomag. et Normanniae Primatis 7
Annus a nativitate Christianissimi Principis Ludovici XIV Franciae et Navarrae Regis... 59
Annus regni ipsius 54

Consecratus est iste Cereus in honore Agni immaculati, et in honore gloriosae Virginis ejus Genitricis Mariae.

It is very fitting, De Moleon continues, that that table was published Easter night, for that was the first day of the year during many centuries (until the year 1565). They began then the year on the 1st of January, according to the regulation of Charles IX, king of France. This table is a specimen of an ecclesiastical calendar. It was the special duty of the Chancellor of the Cathedral Church of Rouen to write or to have it written at his own expense and there is every reason to believe that a similar custom prevailed in the collegiate or at least in the abbatial churches. At Bec, for example, mention is made of it in the Statutes which the Prior, the Blessed Lanfranc, drew up to be observed in the monasteries of the Order of St. Benedict, in the customs of Cluny and the use of Citeaux. Similar wax columns with a Paschal Candle (but without a Paschal table) were in the Churches of St. Ouen, Our Lady de la Ronde, and St. Saviour of Rouen.

The Paschal Candle was lighted from the taper which had been kindled from the new fire. This taper was generally a threefold candle branching from a common stock or three candles plaited together and divided above. Sometimes it took the form of a serpent twined around a staff, or the staff itself took the form of a dragon's head in the mouth of which the triple candle was placed.[29] In primitive times this

[29] "Le Tableau de la Croix representé dans les cérémonies de la Sainte Messe." printed by François Mazot, 1653, has an illustration of a boy, habited as an angel with wings, engaged in the act of lighting the Paschal Candle with a wax serpent thus twined about a rod. The Trans. of St. Paul's Ecclesiological Society, Vol. II, p. 126, fig. 9, gives a print of it. See

candle presumably burned all night with the Paschal, but later after its use on Holy Saturday morning it was taken away and used no more. According to the (1491) Auch Missal, such a figure of a serpent was borne on other days than Easter eve, for it directs that after None (on Maunday Thursday and Good Friday) the bishop and ministers, previously to the Adoration of the Cross, approached the altar with a sculptured figure of a serpent twined around a rod, and lights.

At Capua Cathedral three other lights in honor of the Holy Trinity were kindled on a staff or paschal post below the candle. Illustrations sometimes show this, although the English Church Accounts are almost silent on the subject. The accounts of the London Church of St. Andrew Hubbard, East Cheap, under the dates 1476—1478 and 1491—1492, have the following entries: "Received 1 quarteron of iij lightes for the Pascall," and "Three candles for the cross" [Rood ?].

The Ludlow Accounts for 1555 furnish an additional item: "Paid for ij lynkes that we helde by the Paschale on Ester day in the mornynge xx^{d}."

By the constitutions of Walter de Cantilupe, Bishop of Worcester (A. D. 1240), what remained of the Paschal wax after the feast of the Holy Trinity was to be converted into smaller candles for the use of the altars and the poor;[30] after Whitsuntide at Durham it was made into candles for the funerals of the poor. Ordinarily it was preserved for future use, being remoulded with new wax for the next year. In places where it was maintained by gift [31] it was sometimes disposed of according to the direction of the donor.[32] In some

print in the printed *Sarum Processionale*, and 1555 edition of the Auch Missal.

[30] Wilkins, *Concilia*, I, 571, and II, 298.

[31] "To Otteford Church [Kent] a cowe to maintain the Paschall there for ever." Will of Nicholas Huberb, 1496 (Pre-Court. of Canterbury, 28 Vox).

[32] "I wit my Paschall caundall to the keepers of Our Lady light according to a draught in pauper [paper] drawen of lait of my own hand." William Wright, of York, elder, mortarie. Will proved 15 January, 1522-1523. Test. Ebor., Vol. V, p. 5, note (Reg. D and C, ii, 135).

ancient texts the words of the deacon expressly refer to the spiritual and temporal advantages which are to be gained by those who carry portions of the Candle to their houses. At Monte Cassino it was customary on the feast of St. Agatha to hang little crosses made of the wax of the Paschal Candle colored red on the principal doors of the Abbey, as a protection against storm, earthquake, and pestilence.

In many places it was the custom to carry the Paschal Candle solemnly in procession to the baptistery and in some to partially immerse it during the rite of blessing the font. This seems not to have prevailed in England "secundum usum ecclesiae Sarum." [33]

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A CLERICAL STORY OF SIXES AND SEVENS.

VII.

TWO days elapsed before we saw Mr. Merrill again. He had left us shortly after supper, carrying with him the little volume which had done such good service as a text for the lesson on the staff, the clef, the notation, the bars, the rhythm, of the Sanctus; carrying with him, too, as I soon discovered on the occasion of the following visit, a whole-souled purpose of studying the volume faithfully, for he had now a number of practical questions to ask:

"The theory of Gregorian Chant," he remarked, "must be very interesting, and I hope to spend a good long time hereafter in mastering it as well as my opportunities will permit; at present, however, I have the absorbing desire to 'begin work' in a most practical way, and I venture once more to trespass on your kindness, Father, for additional light on this most attractive theme."

"And don't leave me out in the cold either, my dear Martin," said Father James; "for in truth I am a believer in the

[33] *Processione ad usum Sarum.* Printed, 1554. St. Edmund's College, Ware.

concrete illustration followed by the theory—and not the reverse process—wherever it is possible to have practice precede theory."

"And first of all," said Mr. Merrill, "let me repeat my lesson. I understand that I am at liberty to transpose the key of C freely into any other one that I consider more suitable for the range of my choir. Then I am to sing the eighth and the quarter notes just as I would in modern music. The bars do not mark the limits of a 'measure', but indicate rhetorical divisions of the thought of the text, and incidentally serve as marks for breathing—a full breath at the full bar (an eighth rest being considerately placed before the bar for this end), a briefer breath at the half-bar (the time for the breath to be taken from the preceding note, which therefore is to be just only sounded briefly), and a very slight breath at the quarter-bar if it be necessary to breathe then (although preferably no breath should be taken). The rhythm requires me to place an 'accent' or 'ictus' or 'stress' of some kind—sometimes strong, sometimes weak, sometimes very weak—wherever I see an episema attached to a note, as also at the beginning of every group of notes, and on every quarter-note—these rules being subject to the exception that two accented beats must not occur consecutively.

"I also notice metronomic indications; e. g., 'M.M. ♪=132'. Is that an absolute indication of the *tempo*?"

"It is only a suggestion of the editors of the volume," I replied. "Much will depend on the size and acoustic properties of the church in the determination of the *tempo*. A choirmaster's taste will govern this matter very largely, just as it would in the case of metronomic indications given in a composition in modern music. But the suggestion is a good one on the part of the editors; for it serves admirably as a warning that the Chant should not drag its slow length along like a wounded snake. The *tempo* should not be so rapid as to cause blurring of the separate notes or group-formations, and it should not be so slow as to cause heaviness in the movement."

"Then, too, I notice an asterisk after the first 'Sanctus' in Mass No. V.; also, after the first 'Kyrie', page 4, and also in other places throughout the volume. What does it mean?"

"It marks the limit of intonation, whether of priest or of cantor. In the 'Asperges', page 1, it occurs after the first two words (and so, too, in the 'Vidi aquam') to indicate that when the celebrant has sung these two words, the choir takes up the Chant, beginning with 'Domine' and 'egredientem' respectively, somewhat as in the case of the words 'Gloria in excelsis Deo' and 'Credo in unum Deum', which are likewise restricted to the celebrant."

"But I notice that the limit of intonation of the Gloria and the Credo is marked by a double bar, and not by an asterisk," objected Mr. Merrill.

"True; but the Asperges is repeated by the choir, so that here the asterisk is rather meant for the cantor and for the repetition. In the case of the Kyrie, Sanctus, and Agnus Dei, the asterisk marks the limit of intonation by a cantor, who is then followed either by the whole choir (singing down to the double-bar) or by a division of the choir (singing down to the double-bar, and followed by the other division of the choir singing thence down to the next double-bar). Thus, one chanter sings 'Kyrie', and is followed by a division of the choir singing 'eleison.' Then the other division of the choir sings wholly the repetition, 'Kyrie eleison.' The first division then sings wholly the 'Kyrie eleison', and thus the Chant alternates throughout until the end."

"But I see still another asterisk, page 4, after the last 'Kyrie'."

"That indicates that when one division shall have sung the 'Kyrie' for the last time, the other division will answer from the asterisk until the end of the 'eleison', or both divisions may unite to sing from the asterisk to the end."

"On page 7, however, I notice one asterisk after the last 'Kyrie', then a long string of notes without, apparently, any text, and then two asterisks preceding the final 'eleison'."

"The 'long string of notes' should be sung to the last

syllable (e) of 'Kyrie'. The first choir or division, then, having sung the 'Kyrie', the second replies by singing the 'long string of notes', and both choirs unite in singing the notes following the double asterisk."

"That ought to furnish a pleasant variety to the Chant," remarked Father James.

"The means open to a thoughtful choirmaster for giving similar variety to the chants are quite numerous", I answered. Thus, in the 'Gloria', he may divide his choir into trebles and basses, trebles and tenors, tenors and basses, and while the full choir will begin: 'Et in terra pax hominibus bonae voluntatis', the trebles may sing 'Laudamus te', the tenors and basses, 'Benedicimus te', the trebles 'Adoramus te', the tenors and basses 'Glorificamus te'. The full choir may then sing the 'Gratias agimus . . . gloriam tuam', and so on, with similar variations till the end. Variety is the spice of choir-rendition, as of life itself."

"And now a final question with respect to the mere externals of the transcription. I notice in several places, as for example on page 1, at the very end of the last stave, what looks like a comma, occupying the place elsewhere given to the quarter-bar. What is its signification?"

"It is the common sign indicating a breathing-place. The Vatican Kyriale does not employ it, but the Solesmes editors apparently think it advisable to indicate supplementary points for breathing in the case of long phrases where the supply of breath may not be sufficient for certain singers. All this is helpful, as otherwise a singer may be tempted to take breath at a point where neither the musical nor the textual flow should be interrupted. A single singer does not need so many marks, since he knows his own powers in respect of husbanding his breath, and is supposed to study well beforehand any piece he ventures to sing in public. He will mentally have noted the proper places for breathing, before he undertakes to sing the piece. But we can not take such precautions for granted in the case of an ordinary choir, all the members of which are singing in unison. Some singers will require more frequent

breathing-places, others less frequent. A good ensemble requires, nevertheless, that all should take breath together; and to secure this, it is necessary to have more breathing-points indicated than a good singer would ordinarily need."

"It is clear," said Father James, "that in addition to the science of music, a choirmaster must attend to very many details of the art. He must be a man of indefatigable industry, of infinite adaptation; he must understand the science of his subject, and he must be familiar with innumerable details of the related art; he must adapt his ideals to the capabilities of his singers, whose minds are to be instructed, whose voices are to be trained, whose ideals are to be lifted up, whose tastes are to be cultivated. He must secure their perfect obedience, and this obedience must be, not a perfunctory adhesion, but a zealous co-operation. He must not overload their voice-endurance with too continued a strain, and he must therefore divide his choir into sections, seeking at once rest and variety. He must balance the numbers and the powers of his voice-parts, in order to secure a well-rounded whole—there must not be a huge aggregation of basses, booming their low thunders against the fitful lightning-gleams of a few anæmic tenors, and both of these together must not overwhelm the youthful contingent of trebles. The trebles, on the other hand, must not be allowed to scream in the upper ranges of the voice, only to be scarcely audible in the lower ranges. Everything must be arranged in balance, proportion, moderation."

"Many thanks for the implied compliment", laughed Mr. Merrill. "And yet your catalogue of requirements has not in reality exhausted the complete list. After the experience I had with the choir last Sunday, I think you might have added, that a successful choirmaster ought to be a man of diplomatic temperament, of *savoir faire* rather than *laisser faire,* as pliant as a politician, as far-seeing as a military tactician, as full of ruses as a detective, as firm as a rock, and as gentle as any paladin. I am not fishing for compliments; but I know that your prohibition of 'La Hache' nearly precipitated a 'strike'."

"And I suppose that a few more requirements might have

been added," I said, "if we are to meet the case of the ideal choirmaster of the *Motu proprio*. For now he must be—not merely a Catholic (and in saying this we limit the number to select from immensely)—but a good, practical Catholic (and perhaps we limit the selection thus still further—for not all that glitters is gold); he must be able to understand the 'Ordo' (that little wilderness of Latin abbreviations serving as signposts to indicate the greater wilderness of the Divine Office—I thought I should never be able to master its infinite variety of detail when I was in the liturgy class at the seminary); he should become familiar with the varying play of lights and shadows, he should breathe in the very atmosphere, of the 'liturgical year'—should weep with the Church suffering, shout Hosannas with the Church triumphant, sing the battle-songs of the Church militant; and as he is to do all this, not in the vernaculars of the world but in the official tongue of the Church, he must study Latin pronunciation and familiarize himself with at least the content of the liturgical texts in that strange tongue. And he is to inform the 'rudis indigestaque moles' of his choir with as much of this spirit as he may."

"If we add together all these requirements, suggested by the three of us, we shall have in the list thus formed the headings of chapters that could hardly be contained in an ordinary octavo volume," said Father James, with a twinkle in his eye; "and I should like to purchase such a volume when it appears. For the present, however, let us not compliment Mr. Merrill any further, lest he grow vain. He has long since instructed his choir in the Italian pronunciation of Latin, and is an expert in such delicate controverted matters as the rendition of 'mihi' (*meekee, michi,* or *micki*) and of 'ecce' (*etchay* or *echshay*) as well as of 'excelsis' (*ekshelsis* or *eggshelsis*). He assures me that his exhaustive readings in Dom Guéranger's 'Liturgical Year' have been both interesting and immensely enlightening. His diplomacy we already know, from the success he achieved on Sunday. And his energy and interest—these we might easily infer, did we not

know of them already, from his pertinent questioning of this morning concerning the Solesmes transcription of the Kyriale into modern notation."

"There is at least one respect in which the choirmaster of the *Motu proprio* will be considerably eased," said Mr. Merrill with a smile. "If his choir is composed wholly of men and boys, all of them good practical Catholics, his diplomacy will scarce be called into requisition in future."

And he drew forth from his pocket-book a collection of clippings from some magazine.

"I have just been looking over the current 'Musician', a monthly published by the Ditsons. It is not meant for the Church-musician, but for the 'irritable tribe' in general; and yet I find in it no less than three humorous references to the Church-choir. Here is one of them (copied from 'Judge'):

'Is he the leader of the choir?'
'No; the referee.'

"Here is another, taken from the 'York Dispatch':

The Choir Leader.—'He's the most remarkable singer I've ever had in the choir.'
The Trustee.—'Got such a splendid voice, eh?'
The Choir Leader.—'No, but he takes a genuine interest in the sermon.'

'And here is the third, apparently the property of the 'Musician' itself:

AFTER THE UPROAR.

The choir of a large metropolitan church had sung a *Te Deum* of a very ornate description, the end of which was not only complicated, but required the exertions of the full lung-power of the choristers. While the echoes of the last notes were still faintly sounding, the minister arose and in a clear but semi-reproachful tone began to read the twentieth chapter of the Acts of the Apostles, of which the first words are "And after the uproar was ceased."

"It is remarkable, when one stops to think of it, how little awake most people are to a humorous criticism of their eccentricities or peculiarities. They can never be made to see them-

selves as others see them. I can scarce reckon the number of similar witticisms I have come across in my reading, concerning the church-choir. It ought to have been clear to any choirmaster that the church-choir really furnished an objective basis for such a wealth of criticism, since neither orchestral nor even operatic music was chosen as a shining mark for the shafts of humor. I never could see that the choir—sometimes its personnel, sometimes its performances, sometimes the style of its repertoire—had really merited such witty criticism. My eyes are beginning to open now; and the three skits I have clipped from the "Musician' are not any funnier than hundreds I have read in the past, although the three suddenly appealed to me now as the hundreds had failed to appeal to me hitherto."

"Sermons have been a similar target," said Father James; "but the sermonizers, also, have failed to profit. And you will easily recall the apparently organized campaign of humor that was carried on some time ago against the wearing of huge head-dresses by women in theatres. It was all in vain, for the very people who would enjoy the skit in the afternoon, would wear the offending hat in the evening."

"If I am not trespassing too much on your time and patience," continued Mr. Merrill, "I should like to moot one other point, suggested by your reference to the Italian pronunciation of Latin. I noticed in the same issue of the musical magazine that furnished the jokes on the choir, a department devoted to 'Elementary Italian'. It contained two 'lessons', one on the pronunciation of the vowels, another on that of the consonants, while a prefatory sentence declares that the series of lessons 'is repeated in response to a very general request'. A knowledge of Italian pronunciation is now a requisite on the part of the singing public. On the other hand, the Italian pronunciation of Latin is practically 'official' in the Church. This leads me to think that if the singers of Gregorian Chant were to use that pronunciation, to the exclusion of every other, one of the problems of the Chant would be easily solved. But if singers, already conver-

sant from their technical studies in music with that pronunciation, should be expected to pronounce Latin according to the so-called 'Roman' style (which is practically that of all the grammars of Latin now in use in the colleges of America), or the 'English' style, or the 'German' style, or the 'Continental' style, the problem becomes needlessly complicated."

"I think it is a very interesting point which Mr. Merrill has just raised", I said, "and it is comforting to know that the unification of the liturgy in one of its principal parts—that, namely, of the Chant—which the Pope has sought for in compelling all the churches to use but one edition of the chants, is bringing with it a unification in Latin pronunciation. All of the recent 'methods' and 'manuals' and 'grammars' of the Chant that have come under my notice, give only that pronunciation; for instance, the 'Grammar of Plainsong' by the Benedictines of Stanbrook Abbey, England, does not expect the singer to use the 'English style', but on the contrary spends more than five pages in a treatment of the Italian pronunciation. So, too, the 'New School of Gregorian Chant' (the Englished version of Dom Johner's volume) does not expect the singer to use the German style, but spends two pages in the same way as the 'Grammar of Plainsong.' The monks at Appuldurcombe use the same Italian pronunciation, and there is a movement in France to adopt it in seminaries to the exclusion of the present 'French' style. We have thus the suffrages of three nationalities for a style which is alien to their traditional method of pronouncing Latin. But here in America we are in danger of a conflict between what our boys and girls are taught in the colleges (Catholic as well as secular) and high schools, and what they will have to sing in church, if the Pope's wish in respect of congregational singing shall be realized. The 'Roman' pronunciation is becoming well-nigh universal; but would it not be a pity to hear the men and women of the future singing in church: 'koylee' for 'coeli', 'terrye' for 'terrae', 'wolo for 'volo', and so on—not to speak of the conflict of this so-called 'Roman' style with the Italian style, which is being more and more

inculcated in our singing-books, in our Chant grammars, in our seminaries, and being more and more used by all who must transact official business in Rome. I have read that one of the arguments made for the adoption of the Italian style in French seminaries, is the fact that at the Vatican Council the French bishops could neither make themselves intelligible to the majority of those present, nor understand what the others said, save with great difficulty."

"It seems to me," said Father James, "that our bishops might well issue a common pastoral letter on such a topic, requesting that all Catholic schools and seminaries should agree to teach only the Italian pronunciation, and that all pastors should exact from their choirs the same style. Such unity of style would seem to be preferable to the present anarchy in pronouncing Latin. It may be taken for certain that Rome will never adopt the 'Roman' style—a style which no tradition or present usage sanctions, and a style more apt to excite laughter than admiration in those who must listen to it."

While the suggestion thus made had much to recommend it, I felt sure that in scholastic circles it would be looked upon as *bizarre*; for from being a novelty the 'Roman' style had already become almost a practical necessity, owing to the many converts it had made in secular universities, colleges, high schools, academies. "Lamentable, nevertheless," I thought; "for Latin, always a most difficult subject for beginners, has been made by it an impossible one. It slew its thousands formerly, like Saul; but now, with its insistence on an unattainable nicety of pronunciation at a stage of progress when the boy can scarce parse a sentence correctly, memorize a slight vocabulary, distinguish cases from verb-terminations, and so on, it has, like David, begun to slay its tens of thousands."

My reflections were interrupted by another question from Mr. Merrill:

"I notice that, while the rhythm of the Chant has been carefully provided for by the rules laid down for it in the

Solesmes theory, apparently no attention has been paid to the subject of the expression with which the Chant is to be sung—for I presume that, like all other music, Gregorian Chant must admit some human emotion. Without emotion and expression, it would be merely a monotonous succession of two-beat and three-beat. This 'drum-music' would soon issue in a terrible fatigue on the part of the listener."

"All the expression which a perfect professional reader puts into his stage-reading would be desirable in the Chant. While it has its own rights as music (and, like the so-called 'absolute music', permits of much subjective adornment and interpretation in its rendition), it has nevertheless something of the nature of an ample but light garment thrown over the heroic, sculpture-like limbs of the text. The singer should therefore first of all familiarize himself with the meaning of the text, just as he would do before singing a modern song in English or in German or in Italian. He should next absorb, as far as he may, the spirit of the festival at whose celebration he is to sing. He should strive as far as possible (following the advice of St. Ignatius even in ceremonial matters such as Church-music) 'sentire cum Ecclesia'."

"You have said something about the subjective interpretation which a musician may give to absolute music. When we have a text added to the music, a singer may also infuse into the meaning of the words a more or less subjective mood, related to the thought of the text, it may be, and yet, while begotten of it and related to it, nevertheless departing from its mere meaning in order to express some highly personal attitude—some purely subjective mood—towards it. To be concrete in illustration, Beethoven's Fifth Symphony will sound almost like three different compositions under three different orchestral leaders. I have heard Theodore Thomas, Nikisch, and Paur interpret it in three several ways; and even where a text is added to music—although the text ought largely to forbid much license of interpretation of the music, since it should itself determine the meaning of the music—different singers will so infuse something of their own sub-

jectivity into it, that it will become something different under their human expression of it. If the Chant is to be treated in a similar manner, it may become unpleasantly 'alive' under grandiose, or pathetic, or dramatic handling by some aspiring singer."

"You have touched very cleverly on one of the dangers to which the very plasticity of the Chant is apt to subject it. I recall some phonographic records of the Chant as rendered by a prominent cleric and able choirmaster. It seemed to me that in his endeavor to infuse 'life' and 'feeling' into the Chant, he came perilously near to the fine frenzies of an operatic baritone of the Italian 'penny-dreadful' libretto. No, the Chant is not a mere text rendered musically, it is a *prayer*. This fact, if strongly impressed on the singer, will curb sufficiently his desire to give undue animation to the music, while it will permit sufficiently the play of human emotion. The music suggests often an appropriate shading, *diminuendo, crescendo, sforzando*, and so on; in addition to this, the meaning of the text will assert its influence on the singer—he will rejoice with the text that rejoices, he will weep with the text that weeps. But always he will avoid anything that calls attention from the music to his own manner of rendering it. He must remember that 'ars artium est celare artem'; and that any mannerisms, excessive emotionalism, sudden explosions of sound, pathetic whinings, and the rest of the stage-properties of an inferior singer, will be especially noticeable and offensive when employed to adorn so simple and unaffected a beauty as that of the Chant. Expression is to be used, but it must everywhere in the Chant be most modest and, as it were, hidden; it should be quiet and unassuming; dignified always, and gentle."

"I thank you for the clear and comprehensive statement of a view which, I must say, I have always entertained with respect even to modern music, which is so often disfigured by mannerisms of the artist; and I agree with you that such treatment would be especially offensive if used in singing Gregorian Chant. Some expression must be given to it, how-

ever; and I should think that if an expert in Chant were to furnish a layman like myself with a transcription of some definite piece of Chant, with *tempo* assigned, and with all the marks of expression which modern music furnishes, I should be able to get a better insight into the possibilities of restrained, prayerful emotion in the rendition of the Chant."

"That thought of yours has been anticipated, and by no less an authority than the Benedictine lecturer at Appuldurcombe Abbey. He contributed to the quarterly magazine of 'Church Music' two illustrations, one on the 'Haec dies' for Easter, the other on the exquisite 'Gaudeamus omnes', this latter chant doing service (with slight modifications in the text and correspondingly in the music) seven times in the liturgical year. Unfortunately, I have not a copy of the magazine with me, and I can only advise you to procure the two numbers. On one page you will find the Plainchant notation, and on the opposite page the transcription into modern notation, with tempo, accents, expression-marks, etc., in the greatest detail. In addition to all this, an accompanying comment and instruction is given, very full, intelligible, and interesting."

"I think I can help Mr. Merrill to the copies," said Father James, over whose face there had passed a sudden change of expression when I mentioned the quarterly magazine. With a look half-serious, half-quizzical, he explained that, from a sense of duty, he had subscribed to the magazine, while from a sense of injured ease, he had steadily refused to take the copies out of their mailing-covers.

"You see," he continued, "I thought we should find in them only long complaints against us *faineants*, sermons full of acerbity on our shortcomings, excessive glorifications of the 'traditional chants', and most rigorous interpretations of the *Motu proprio*. I did not care to read the old attacks, rehashed and warmed over again, against what I have always considered good Church music. But if the magazine has two such articles as you mention, it would have been well worth my while to read them, at the least—tolerating the rest of the Chant sermonizings for the sake of the practical instruction given in the two articles."

We all laughed at the curious picture just drawn; and I hastened to explain that the magazine was by no means confined in its scope to Gregorian Chant, but that it included every phase of the Church-music question; that it dealt not in sermonizings, but gave the best treatments—scholarly, temperate, professional—of the subjects handled, and treatments couched in the most attractive dress of English, pure and undefiled; that its review-department was exceptionally full, and that it offered to musicians a wide view of the literature appearing in their own very special domain—books on Choir-boy Training, Gregorian Accompaniment, and the rest, as well as critical estimates of the vast amount of music now appearing and written in accordance with the requirements of the *Motu proprio*.

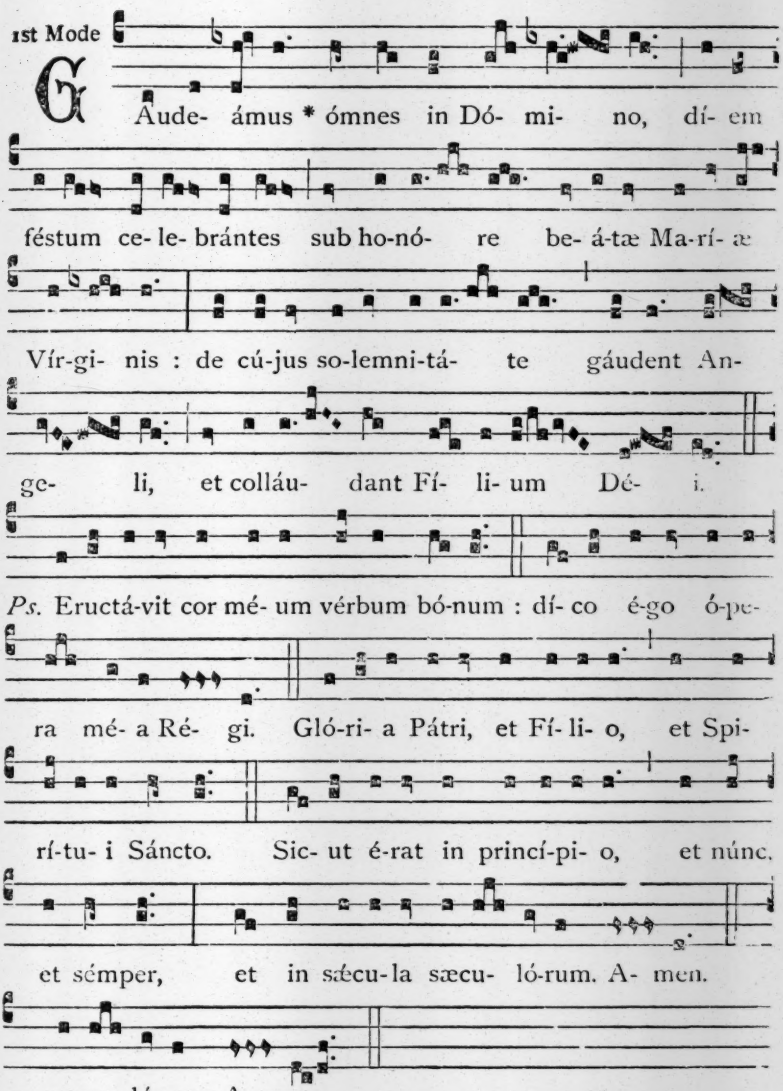
Father James grimaced pleasantly, and hurrying off to his room, soon returned with the two copies we desired to look at. From the puzzled expression on Mr. Merrill's face, as he looked at the original Chant notation, and then from the pleased look with which he met the familiar notes of modern music on the next page, I could see that he had at last found what he had been seeking.

"This is wholly admirable," he cried. "One page presents the puzzle, the other the solution."

"One page," laughed Father James, "looks like some cryptic 'writing on the wall', while the other page looks like 'a Daniel come to judgment'."

"Comparing the one with the other," said Mr. Merrill, "I almost fancy I could dispense with a formal 'grammar' or 'manual' of the Chant. It is the Rosetta Stone over again. But confining my attention just now to the transcription, I can see how immensely helpful the whole thing is."

I shall not attempt to describe his critical examination of words and phrases with their musical setting, and his delight at the careful phrasing and the abundant marks and terminology of 'expression'. I judge it a simpler thing to give here one of the two illustrations, from which all my musically-inclined readers may draw their own conclusions.


1st Mode
Aude- ámus * ómnes in Dó- mi- no, dí- em
féstum ce- le- brántes sub ho-nó- re be- á-tæ Ma-rí- æ
Vír-gi- nis : de cú-jus so-lemni-tá- te gáudent An-
ge- li, et colláu- dant Fí- li- um Dé- i.
Ps. Eructá-vit cor mé- um vérbum bó-num : dí- co é-go ó-pe-
ra mé- a Ré- gi. Gló-ri- a Pátri, et Fí- li- o, et Spi-
rí-tu- i Sáncto. Sic- ut é-rat in princí-pi- o, et núnc,
et sémper, et in sæcu-la sæcu- ló-rum. A- men.
or saecu- ló-rum. A- men.

(M.M. ♪ = ♪ = 152).

CANTORS
CHORUS
1st. Mode
Gaude- á- mus * ómnes in Dó- mi- no,
dí em féstum ce- le- brán-tes sub ho-nó- re
be- á-tæ Ma-rí- æ Vírgi- nis : de cú- jus so-lemni-
tá- te gáudent An- ge- li, et col-
láu- dant Fí- li- um Dé- i. Ps. E-
ru-ctá-vit cor mé- um vér-bum bó- num : dí- co é-
go ó-pe-ra mé- a Ré- gi. Gló- ri- a Pátri, et Fí- li-
o, et Spi- rí- tu- i Sáncto. Sic- ut é-rat in prin-
cí-pi- o, et núnc, et semper, et in sæcu- la sæ-
cu- ló-rum. A- men. Gaude- á- mus ómnes. etc.
mf
leggiero e scherzando
rit.
ritard.
A tempo
più mosso

After he had finished his scrutiny of the pages, he glanced rapidly over the accompanying comment and analysis, declaring that, with the permission of Father James, he would bring the copies home for fuller study, pending the receipt of the complete volume from the publisher—" for I must forthwith subscribe," he added.

Father James was not so easily satisfied.

" I don't see how inexpert musicians will be helped by such a learned magazine," he complained. " I think the needs of humble choirs might have been consulted for by an elementary course in the Chant."

" But I notice that the department of ' Publications Reviewed ' gives much information on the current literature of Church music, and I presume some mention is there made of whatever volumes of instruction have appeared," said Mr. Merrill.

" Yes," I replied to his look of inquiry, " no less than five different manuals of the Chant have been reviewed in the four issues of the magazine. Amongst the five was an elementary method of the Chant, intended for beginners. Doubtless the editor felt that the want had been already supplied as well as it could be, and that, with such an elementary method already in existence, no choirmaster would wait for a similar ' course ' appearing serially. It is, after all, the proper office of a professional magazine, not to instruct its readers in what should be their elementary professional training, but to inform them of the current literature of their profession, and to print original articles of specialists that shall supplement the more stately volumes. I don't think Father James would compliment the editor of a clerical magazine who should print in his pages an elementary ' course ' in Scholastic Philosophy, in Canon Law, in Liturgy, in Dogmatic Theology. But what we reasonably look for is information on the books appearing in the various departments of Sacred Science, together with articles elaborating the instruction of the seminary, and keeping the reader ' abreast of the times ' in his profession. So, too, the choirmaster would find in ' Church Music ' mention

of manuals of instruction in the best method of organizing and training boy-choirs, instead of a long-drawn disquisition on a topic already well treated from many standpoints. So, too, he would find the latest decrees on Church music, in the original Latin or Italian, with translation into English. In brief, he would find himself keeping automatically abreast of the topics proper for him to know as a choirmaster, in these days of progressive science in the Chant, of progressive art in modern Church music—and beyond all this, I scarce know what he might reasonably look for."

"Although you are hitting me pretty heavily," chuckled Father James, "I quite agree with you; and I am willing to add that what we 'might reasonably look for' is a little more wideawakeness on the part of the clerical brotherhood, and a little less unconsidered criticism. Before condemning a magazine, I certainly should have removed its wrappers and have conned its contents. But, undaunted, I aim a further shaft, this time at the Chant itself. Granted that it be well rendered, don't you think that the ten-o'clock Mass, sparsely attended as it now is, in spite of the attractive music there provided, will scarce have a baker's dozen when people begin to hear a music such as the Chant is, unisonous, 'restrained and prayerful' (that is to say, to their apprehensions, 'dull' and 'displeasing')?"

"Well," I retorted, "I have known people who in their childhood had tasted nothing more exquisite than 'American' cheese, learning to affect high-scented Roquefort and all the other repellent cheeses, from a more frequent meeting with them. The malodorousness seemed to become a real recommendation. Doubtless a greater familiarity with the Chants will make them less repellent to the modern musical gourmet, while the devout faithful will soon recognize in them the music that does *not* distract them from their prayers. At all events, I know one church which has succeeded in filling every pew at the ten-o'clock Mass. The pastor had first announced that the 'fine' music would be banished thenceforth, and that a boy-choir would sing Gregorian Chant. 'But',

he added, 'the Mass will be short and the sermon will be short, and I will have you "on the pavement again" by eleven o'clock'. It was a test-case, and he waited patiently to see the result. He had previously preached to the usual half-empty pews, Sunday after Sunday; but he declares that now, at the very same 'late Mass', he has 'standing-room only'. Whether it be the short Gregorian Mass, or the short sermon, that attracts the people, certain it is that the people do not stay away because of the Gregorian Chant. One instance of a result like this can offset any amount of fearful forebodings. And the funny moral of all the objections is, that they come from pastors whose pews have been immemorially empty at the 'late Mass', despite the costly attraction of the 'fine music'. Let us give the Gregorian a *fair* trial. Spend only one-half the money, the energy, the time, we have spent in the past in order to conduct 'fine choirs' that have really seemed to drive the people away from the parochial Mass—let us spend that one-half on training a choir in the Chant, and let us count the results in attendance. But let the trial be really a *fair* one; for slipshod, reluctant, half-hearted singing of the Chant would, like a similar rendition of Beethoven or Haydn or Mozart or Gounod, justly arouse complaint. But to secure earnest study, patient practice, and careful rendition of Gregorian Chant, both choirmaster and pastor must be careful, must be patient, must be earnest."

"I am surprised," laughed Father James, as he looked around the parlor as if hunting for an invisible auditory, "to find only three people at this service, where we have just had 'a short sermon' in conjunction with 'Gregorian Chant'."

"But if you had announced the service beforehand," added Mr. Merrill with a smile, as he gathered up the Kyriale and magazines and rose to depart, "I feel sure you would have had 'standing room only'."

[TO BE CONTINUED.]

WHAT ARE THE DISESTABLISHED PRIESTS IN FRANCE GOING TO DO?[1]

THIS question is being answered in various ways. Some of the priests whom the recent legislation in France has deprived of their income accommodate themselves to the new situation either by entering the army to which they are drafted, or by engaging themselves as private tutors or chaplains; others find suitable employment as writers or as proofreaders in publishing houses; not a few prefer to emigrate. Many, in the country districts, have taken the advice of a brother priest who, in a brochure entitled *Les métiers possibles du prêtre de demain,* shows the way in which a rural pastor may take up truck-farming, flower-growing, viticulture, cheese-making, and similar industries by which a modest revenue may be secured. The fact that the range of manual occupations which a priest may take up is limited by the ecclesiastical canons which forbid him to engage in work incompatible with his sacred character or which is an actual hindrance to his ministry, renders the problem of priestly support a somewhat difficult one, even if there were no competition on the part of the lay-workers engaged in the same industries.

The Stomach Question.

A somewhat different and more practical suggestion in this matter comes from the Abbé Batiffol, director of the Catholic Institute of Toulouse. Looking upon the situation of the clergy from the material, the political, and the religious point of view, the abbé finds practically little to regret in the change brought about by the separation of Church and State. He begins with the important consideration of what Bismarck called the "stomach question:" how are the clergy to find a living? The breaking of the Concordat has taken away from them

[1] *L'Avenir prochain du Catholicisme en France.* Conférences données à l'Université populaire de Luxembourg, par Pierre Batiffol, recteur de l'Institut Catholique de Toulouse. Paris: Librairie Bloud et Cie. 1907. Pp. 42.

seven and a quarter million dollars of annual revenue which the State formerly devoted to their support. Furthermore the priests have to find their own lodgings, hitherto provided by the parochial system. There are about fifty thousand priests at present deprived of their (in any case very modest) income and homes. How are these priests to be fed and housed?

A method of partial support, for that section at least of the clergy who are unable to engage in manual work, is supplied by a system of coöperative insurance introduced in some of the French dioceses before the present crisis could have been definitely foreseen. It affects in the main superannuated priests and such as are without any charge by reason of infirm health. This method, it is thought, might be extended and placed under the supervision of the bishops so as to afford aid to larger classes of needy priests. Nevertheless, since a mutual assurance society is something of a savings bank which can only be made possible from the contributions of its members, little may be expected from a mutual insurance society whose shareholders have nothing they can save. The problem of furnishing livelihoods for the clergy must therefore be approached in a different way.

Church Extension.

In every diocese there are some parishes whose members are well able to support their church and pastor out of the voluntary contributions of the faithful. With proper management a surplus may be obtained from such parishes which would go to assist the poorer missions in other parts of the diocese. The introduction of the old system of regular church taxes or tithes, which had their sanction in Sacred Scripture, would no doubt meet with the ready acceptance of the faithful in France who are, despite many misapprehensions in respect of the functions of the clergy, generous in matters of religion. This money might be placed in a common fund to be distributed under the supervision of the bishop in equitable portions wherever needed in the diocese. In other words, the richer parishes are to come to the aid of the poorer ones.

This system is being actually tried in the diocese of Paris; whilst in other places the faithful give according to their means, leaving the apportionment in the different parishes to the judgment of the ecclesiastical authorities. French Catholics have shown what may be expected from their liberality in this respect by the manner in which they have supported their parochial-school system since the State divorced education from religion. The primary Catholic schools received last year in voluntary contributions something like six million dollars (thirty million francs). In 1901 when the religious were being expelled from the schools, the Catholics of France maintained by voluntary assistance 16,000 primary schools, taught by the Christian Brothers or Sisters of the different orders. The number of children in these schools was 250,000 boys and 1,500,000 girls. What France has done, even in its most tried period, for the Foreign Missions is unequalled in the history of European charities.

Ecclesiastical Syndicalism.

Another measure proposed to bridge over the difficulty of providing for the material support of the churches and clergy, whilst at the same time securing greater efficiency in parochial and missionary service, is what has been called "ecclesiastical syndicalism." The idea presents nothing novel to those familiar with priestly mission work in the United States. It means that a number of priests associate in a common household and as a missionary band pledge themselves to supply the spiritual needs of a given number of parishes or districts. This method has the advantage of reducing the expenses of living for the individual. It likewise furnishes opportunity for healthy association among men of like mind who cannot but feel the mutually stimulating influence of the zeal and piety which go with an orderly community life and prompt a liberal exchange of pastoral experience, all of which must greatly contribute to the edification of the people, strengthening their faith and also influencing conversions to the faith. Whilst such a course would be likely to demand some sacrifice on the part

of both priests and people, it would likewise foster a certain solidarity amongst the French clergy and people, a boon so much desired at present.

Chief Difficulty to Union.

In truth, here M. Batiffol finds a difficulty much harder to overcome than any other that confronts the Church of France in its present crisis. Any careful and impartial observer of French conditions, whatever his estimate of the devotion and generosity of the Catholic people, is bound to admit that they lack two essential qualities to make them successful in any religious warfare. These essentials are a lack of unity and a want of moral courage to stand up for their religious convictions. Of the melancholy truth of this we need no other demonstration than the spectacle presented by the events of the last year. In 1905 the French Parliament voted for the separation of Church and State, a measure which in the minds of its leading advocates meant nothing less than open hostility to the Catholic Church and its clergy. A year after this issue had been before the country, when the agitation of the newly organized Catholic party under the leadership of M. Piou had made it quite apparent that the actual abolition of religious rights possessed by the Catholics was contemplated, the popular elections distinctly ratified by the overwhelming majority of nearly a million and a half suffrages the vote of the Parliamentary lawmakers in favor of Separation, an issue which was understood to mean the exiling of numberless nuns and priests, the closing of charitable institutions under their care, and the sequestration of Church property.

This fact has been much commented upon, and it has been argued that the French people did not actually believe that the anti-Catholic or anti-Christian programme implied by the separation in this case would be carried out to the extreme to which it has been carried out. In view of the experience of the nation since the Republican government took possession after the downfall of Napoleon III, such a supposition is quite untenable. From the day that Paul Bert announced his athe-

istical educational scheme to the present day the rulers of France have made no secret of their systematic purpose to eliminate the name of Christ and of God from the public enactments of the land; and whilst the present issue might have been delayed for a short time longer, it was bound to come. M. Batiffol relates an incident in his own experience which illustrates this very pertinently. Being, one day in April of 1904, on a southbound journey, he met on the train between Carcassonne and Castelnaudary M. Jaurès, the leader in the French Chamber of the Socialist Deputies, and one of the foremost in carrying out the present programme in France. As the two men were known to each other through some college acquaintances of former days the conversation ran easily upon familiar topics. "When do you expect to introduce the Bill of Separation of Church and State into the Chamber?" asked the priest. "In five years," was the prompt reply of M. Jaurès, who knew of course the run of the government programme. As a matter of fact it took but eighteen months, and this through the urgent radicalism of the Socialist party which hated the papacy with a fiercer energy since the new Pope Pius X had shown intentions of inquiring into the doings of some of the higher clergy who owed their ecclesiastical preferments to political intrigue and who neglected their spiritual duties.

It may be true in a sense, as M. Witt-Guizot writes in an article in the *Revue des Deux Mondes*, for August, 1906, that "the law is made and applied by a group of men who do not represent the third part of the citizenship of the metropolis;" and also that the "Chamber does not represent the majority of the voters." Nevertheless, the results of the election would have been impossible if there had not been—and presumably still are—an immense majority of voters who are too indifferent or too timid to express their religious convictions against the noisy sentiment in actual power.

The fact of this callousness remains—the Abbé Batiffol has no hesitation in admitting the humiliating fact—and it is responsible in great part for the doubtful attitude which some

persons outside France, though convinced of the sacrilegious aim of the Republican rulers, felt inclined to assume in view of the way in which Frenchmen themselves have allowed their sacred rights to be trampled upon. One is not easily minded to save a house from burning when it is clear that the owner had been complacently looking on while the enemy set fire to it. All the enthusiasm which Catholics, especially in the United States, have shown in this matter of proclaiming the Catholic rights of Frenchmen, has been purely disinterested. It is difficult for us to understand that such apathy can exist in Frenchmen who profess as a class the most ardent patriotism. But patriotism, like religion, may be a sentiment, without being a conviction; and when it has only an emotional value it usually lacks the quality that makes actual defenders and martyrs. M. Batiffol tells us that Pius X said to him on the occasion of an audience, nearly three years ago, in which the French situation was discussed: "I receive continual visits from your compatriots, and am impressed with the way they emphasize their differences of sentiment. One tells me: 'I am a Bonapartist;' another says: 'I am a Royalist;' a third: 'I am a Republican,' and so on. Why are they not simply Catholics? Look at the Germans, . . . but then you Frenchmen don't understand; you are more hard-headed than the Germans: *Voi havete la testa piu dura dei Tedeschi!*" He instances the fact of a parish priest who held fast to the thesis of M. Charette: "People are Royalists because they are Catholics; and they are Catholics because they are Royalists," and who objected to having the children of Republicans come to the Catechism class, saying that they belong to the devil's party and are sure to go to the devil. Under these circumstances one can understand how M. Combes could publicly assert that four-fifths of the nation are no longer Catholics.

WHERE THE CLERGY LACK INFLUENCE.

No doubt the national education of Frenchmen in the long past largely accounts for this weakness. They have never until within the last century been put to the test, at least in

their own beautiful country, for the faith of their fathers, as has been the fate of their neighbors in Germany and across the Channel. There have been concordats of one kind or another for four centuries; and previous to that the Church and the State were ruled by bishops who annointed the kings and by kings who elected the bishops. The habitual appointment of the clergy by the king to benefices created the temper of the Gallican Church and, although Gallicanism as an institution naturally ceased with the downfall of the monarchy, it left behind the slow-healing wounds of party feeling. Napoleon thought he recognized the fact that Frenchmen needed a monarch to govern them. He was sure that the monarch would need religion to quell the perpetual fomenting of revolutionary elements. He knew, too, there was no religion that could effect this but the Catholic Church, which was moreover the religion of the majority of Frenchmen. So he consented and wished to have the Church. But he wanted it under his control. The arrangement required the consent of two parties to the contract, and though Napoleon might bring the aged Pope a prisoner to France he could not constrain either the mind or the will of the Pope. And so the compromise which was the last concordat came into being. The State took over the ownership of church buildings and guaranteed the support of the clergy in return. It seemed good, since it left the priest free from the care of the material administration, and gave him a moderate income during his whole tenure. But it made him an official of the State, dependent on the humors of those who happen to be at the head of the State, humors that sometimes gravitate toward irresponsibility and brutal autocracy, even in the guardians entrusted with the preservation of Republican constitutions. From this arose the state of helplessness to which French Catholics despite much religion are reduced at present. They have come to look upon the priest as a servant of the State who is commissioned to attend to the spiritual business, a sort of army or prison chaplain who has no other function or right in State public affairs. His domain is the sacristy; if he goes

beyond this he becomes a meddler and dangerous to the commonwealth. Hence the clergy exercise practically no influence on the elections; rather the contrary, for people suspect the priest who talks of voting as though he were infringing on State privileges and they will not be led to the polls by the admonitions of their *curés*. Thus we have the strange spectacle of the man who casts his vote for M. Clemenceau, the persecutor of the Church, attending Mass devoutly with the man who votes for the Count de Mun, the representative of the Catholic rights.

M. Batiffol instances the case of a district in the South of France, in which, according to the episcopal census, 60,000 persons out of an adult population of 85,000, had complied with their Easter duty. Yet these same Catholics had, since 1889, regularly returned senators of the anti-Catholic radical party. Indeed, if it were not that this disposition is well understood by the present rulers of France, they would never have dared to proceed in the summary fashion of invading the churches for the ostensible reason of making an inventory. The very manner in which the government had to proceed to meet the opposition in some of the rural districts proved that they had expected no resistance which could not be put down by the baton of the local mayor. The government knew of course also that a thoroughly good and intelligent Catholic would be restrained from avenging merely personal insults or the violation of purely material interests, because a Christian cannot lawfully employ the methods to which the aggressor who does not recognize conscience or Deity believes himself entitled. It is one of the pathetic features of all such warfares that the injured have no weapon but passive resistance and that even in this they are systematically misrepresented as being the aggressors by a press that is often subsidized for this infamous purpose.

The New Revival of Priestly Influence.

All this has to be undone, and that necessity indicates how priests will have to manage their lives with reference to the

political regeneration of France. What are they going to do to effect the new issue? The answer is, they must get into the hearts of the people, not simply by dripping Catholic doctrine and edifying illustrations of Catholic devotion into the minds of the faithful from the pulpit, but by going into their midst, living with them, and getting their living from them. By preaching to them, not only in the Catechism class but in the marts, railways, workshops, homes, through clubs, the popular press, associations for social improvement, the advocacy of clean and healthy amusement. Much of this is already being done. There are books and papers dealing with popular issues where hitherto we had only learned theological and ascetical works published for those who do not need them, although they buy them, and for the foreign market. The Catholic journals are beginning to be alive and interesting without being less Catholic than they were before.[2] There is being aroused new life among the young men, through college alumni circles, Catholic workmen's associations, Catholic literary societies for the laity, and the like.

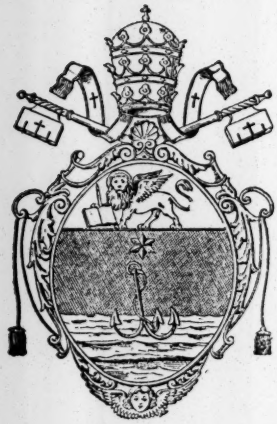
Now these developments forced by the new condition of things will necessarily modify and alter the methods of living among the clergy, too many of whom know no other world than their presbytery and have associated with none but confreres, as if it were a desecration to be on good terms with people who had not received sacred orders. In other words, the clergy of France will be led by the new regime to act out the social problems about which their professors and abbés have so long learnedly and fervently written. We have to go back somewhat to the fashions of early Christianity and place the dignity of the priesthood not in the wearing of the cassock but in the proved ability of leadership. Mgr. Gibier,

[2] Note such papers as *La Croix, L'Ouest-Eclair, Journal de Roubaix*, mentioned by M. Batiffol as examples of what many are doing elsewhere. Another excellent sign is the spirit of unification of press organs which hitherto stood apart as representatives of separate political factions. Thus the *Univers*, edited by Pierre Veuillot, which some time ago bought the *Monde*, now has united with the former Royalist organ, the *Verité Française*, as representative of Catholic Republicanism.

Bishop of Versailles, wants his priests to establish parish-halls where they may meet their young people, give them conferences on the every-day duties and arouse in them a proper enthusiasm for the use of their prerogatives as Catholic citizens. "It is not enough to say to the people: 'Go on.' You must go yourself, and out of your sacristy, and show them the way, and draw them after you!" [3] Nor can this be done by the mere aim of the priest to make himself popular. He must advance by the combined force of teaching with infinite patience and by example. There is against him and against the new method a strong prejudice which cannot be overcome by mere words, however eloquent. The bias must be lived down, and that will take time. But the beginning has been made, even through the enemies of the Church; for the breaking of the Concordat, although a brutal and unjust act on the part of the French government, bound to do much injury, is yet a blessed evil, much like the violent assault which, whilst it causes a painful wound and loss of blood to the man brought down, perchance saves him from apoplexy by the relief it gives the overcharged blood vessels of the brain.

THE EDITOR.

[3] "Il ne suffit pas en effet de dire: 'Allons' au peuple! Il faut premièrement sortir de sa sacristie, et se montrer, et attirer à soi, et prendre un ascendant, celui qui s' attache toujours à l'homme d'énergie, d'intelligence, de bonté, d'abnégation, dès que le peuple découvre qu'il ne cherche que le bien de tous. . . ." *L'Avenir prochain du Catholicisme en France,* p. 36.



Analecta.

E SECRETARIA STATUS.

SPECIALES CONCEDUNTUR FACULTATES PRESBYTERIS, CAPPELLANIS, NEC NON CAETERIS PERSONIS SERVITIO ADDICTIS SOCIETATIS HISPANICAE PRO NAVIGATIONE TRANSATLANTICA.

Beatissime Pater: Claudius Lopez Brù, Marchio de Comillas, Praeses Societatis Hispanicae pro Navigatione Transatlantica, ad pedes S. V. humiliter provolutus implorat prorogationem et quamdam necessariam ampliationem nonnullarum facultatum ipsi Societati iam pridem ad decennium concessarum, nempe:

I. *Pro eiusdem societatis presbyteris cappellanis.*

(1) Celebrandi per mare Missam, cum adsistentia tamen, si fieri possit, alterius sacerdotis superpelliceo induti, dummodo mare sit tranquillum et nullum adsit periculum irreverentiae; facta etiam potestate iis qui Missae adstiterint accedendi ad Sacram Synaxim.

(2) Celebrandi item per mare Missam, cum potestate admittendi fideles ibi adstantes ad Sacram Communionem, etiam in adimplementum praecepti Paschalis, Feria V in Coena Domini.

(3) Administrandi pueris Sacramentum Baptismatis, *non*

tamen solemniter, cauto semper obligationi dandi quamprimum baptizati parentum parocho collati Baptismatis testimonium.

(4) Administrandi infirmis Sacramentum Extremae Unctionis, atque etiam Communionis in forma Viatici, statim post Missam, cum particula in eodem Missae Sacrificio consecrata, ac servatis servandis.

(5) Impertiendi iis qui in navi fuerint in articulo mortis constituti, Apostolicam Benedictionem cum Indulgentia Plenaria, dummodo iidem vere poenitentes, confessi ac Sacra Communione refecti, vel si id nequiverint, saltem contriti, ore si potuerint, sin minus corde SS. Nomen Iesu invocaverint, iuxta formam in Ecclesia consuetam.

(6) Benedicendi coronas precatorias, cruces, parvas statuas et sacra numismata eisque applicandi Indulgentias quae continentur in elencho a S. C. de Propaganda Fide typis edito.

(7) Concionandi atque sacras fidelium confessiones in navibus excipiendi, dummodo sacerdotes a proprio Ordinario ad confessiones sint approbati; et quoad confessionem mulierum, dummodo opportuna adhibeatur craticula.

(8) Utendi omnium praedictarum facultatum non tantum per mare ac durante itinere, sed etiam dum naves in portu vel in sicco adsunt prout aliquando contingit.

II. *Pro capellanis, viatoribus ac vectoribus necnon caeteris omnibus navium servitio addictis vel inibi quomodocumque adstantibus.*

(1) Vescendi carnibus, ovis ac lacticiniis singulis anni diebus etiam ieiunio consecratis, facta quoque exemptione a lege ieiunii, et adiecta facultate permiscendi carnes cum piscibus.

(2) Lucrandi Indulgentiam Plenariam Benedictioni Apostolicae adnexam in articulo mortis, etiam si naufragio vel alia quavis causa sacerdos absens fuerit; dummodo vere poenitentes et contriti ore si potuerint, sin minus corde SS. Nomen Iesu invocaverint.

(3) Adimplendi in navi praeceptum Communionis Paschalis, si diebus Paschatis iter agere eis contigerit; et pro vectoribus aliisque navium servitio addictis, etiam si naves praedicto tempore firmae in statione steterint.

(4) Peragendi Sacramentalem Confessionem apud quemcumque Sacerdotem saecularem vel Regularem, dummodo a proprio Ordinario ad confessiones sit approbatus.

(5) Satisfaciendi praecepto in diebus festis pro iis omnibus qui in navi Missam audiunt, quamvis non in Capella fixa, sed in altare portatili Sacrum celebretur. Et Deus, etc.

Ex Audientia SS.mi die 20 Martii anno 1906.

Beatissimus Pater benigne excipiens preces quae supra scriptae sunt, a clarissimo Marchione de Comillas oblatas, omnes ac singulas gratias quae iisdem precibus implorantur, concedere dignatus est *ad decennium,* ea non excepta quae est de permiscendis, in comestionibus quadragesimalis temporis, carnibus cum piscibus: qua tamen posteriore gratia uti non licebit sextis feriis quadragesimae aliisque diebus, quibus abstinere ab eadem permixtione iubetur exercitus Hispaniae.

Datum a Secretaria Status die, mense et anno supradictis.

Card. MERRY DEL VAL.

L. * S.

E S. CONGREGATIONE CONCILII.

DE EXCARDINATIONE CLERICORUM QUOAD SACRAM ORDINATIONEM.

Decreto diei 20 mensis Julii 1898 quod incipit *A primis* Emi S. C. Concilii Patres, probante v. m. S. P. Leone XIII, circa *excardinationem* et *incardinationem* clericorum eorumque subsequentem ordinationem haec quae sequuntur statuerunt:

"I. *Excardinationem* fieri non licere nisi justis de causis, nec effectum undequaque sortiri, nisi *incardinatione* in alia dioecesi demandata.

"II. *Incardinationem* faciendam esse ab episcopo non oretenus, sed in scriptis, absolute et in perpetuum, id est nullis sive expressis sive tacitis limitationibus obnoxiam; ita ut clericus novae dioecesi prorsus mancipetur, praestito ad hoc iuramento ad instar illius quod Constitutio '*Speculatores*' pro domicilio acquirendo praescribit.

"III. Ad hanc *incardinationem* deveniri non posse, nisi prius ex legitimo documento constiterit alienum clericum a

sua dioecesi fuisse in perpetuum dimissum, et obtenta insuper fuerint ab Episcopo dimittente, sub secreto, si opus sit, de eius natalibus, vita, moribus ac studiis opportuna testimonia.

" IV. Hac ratione adscriptos posse quidem ad Ordines promoveri. Cum tamen nemini sint cito manus imponendae, officii sui noverint esse Episcopi, in singulis casibus perpendere, an, omnibus attentis, clericus adscriptus talis sit, qui tuto possit absque ulteriori experimento ordinari, an potius oporteat eum diutius probari. Et meminerint quod sicut ' nullus debet ordinari qui iudicio sui Episcopi non sit utilis aut necessarius suis Ecclesiis,' ut in *cap, 16, sess. 23, De reform.* Tridentinum statuit; ita pariter nullum esse adscribendum novum clericum, nisi pro necessitate aut commoditate dioecesis.

" V. Quo vero ad clericos diversae linguae et nationis, oportere ut Episcopi in iis admittendis cautius et severius procedant, ac nunquam eos recipiant, nisi requisiverint prius a respectivo eorum Ordinario, et obtinuerint secretam ac favorabilem de ipsorum vita et moribus informationem, onerata super hoc graviter Episcoporum conscientia.

" VI. Denique quoad laicos, aut etiam quoad clericos, qui excardinationis beneficio uti nequeunt vel nolunt, standum esse dispositionibus Const. *' Speculatores '* quae, nihil obstante praesenti decreto, ratae ac firmae semper manere debent."

Sed pluribus in locis mos iam pridem invaluerat ut quaedam litterae quasi *excardinatoriae*, seu *excorporationis* aut *exeat* nuncupatae, laicis quoque traderentur, eodem ferme modo ac pro clericis fieri consueverat: quibus litteris Episcopus originis laicum suae dioecesis subditum dimittebat, et ius nativum, quo pollebat eum in clericalem statum adscribendi, in alium Ordinarium transferre eique cedere videbatur: et vicissim hic illum suscipiens eum proprium subditum sibi facere, et qua talem ad primam tonsuram et SS. Ordines promovere libere posse arbitrabatur, quin aut ratione domicilii aut ratione familiaritatis subditus sibi esset iuxta Constitutionis *Speculatores* praescripta.

Porro evulgato decreto *A primis*, de huius praxis legitimitate disputari coepit, et plura dubia hac de re ad S. Sedem delata sunt.

Quapropter de mandato SS.mi quaestione semel et iterum in hac S. Congregatione examinata, tandem die 15 Septembris 1906, E.mi Patres censuerunt, permitti posse, si Sanctitas Sua id probaverit, ut praefatae litterae, quibus laici a propria dioecesi dimittuntur, ab Ordinariis concedantur, earum vi extradioecesanus fieri proprius valeat Episcopi benevoli receptoris, et hoc titulo ad clericalem tonsuram et ad SS. Ordines ab eo promoveri; dummodo tamen:

1. Dimissio ab Episcopo proprio ex iusta causa, in scriptis et pro determinata dioecesi concedatur.

2. Acceptatio ne fiat nisi servatis regulis quae pro clericis *incardinandis* statutae sunt, et superius sub num. II, III, IV et V recensentur; et servato quoque decreto *Vetuit* diei 22 Decembris 1905, quoad alumnos a Seminariis dimissos.

3. Sed iuramentum ad tramitem Constitutionis *Speculatores* requisitum, praestandum esse ante clericalem tonsuram. Verum cum obligatio permanendi in dioecesi non propria, eique in perpetuum serviendi, ante maiorem aetatem non sine difficultatibus et periculis suscipi possit, cavendum esse ab Episcopis ne ad clericalem tonsuram admittant qui aetate maior non sit.

Facta autem de his omnibus relatione SS. D. N. Pio Papae X ab infrascripto Secretario, in audientia diei 16 Septembris 1906, Sanctitas Sua deliberationem Em. Patrum probavit et confirmavit, mandavitque ut evulgaretur per litteras S. C. Concilii, ut omnibus ad quos spectat lex et regula esset, contrariis quibuslibet minime obstantibus.

Datum Romae, die 24 mensis Novembris 1906.

✠ VINCENTIUS, Card. Episc. Praenestinus, *Praef.*

L. * S.

C. DE LAI, *Secret.*

E SACRA CONGREGATIONE INDICIS.

VARIA DAMNANTUR OPERA.

Feria III, die 11 Decembris 1906.

Sacra Congregatio Eminentissimorum ac Reverendissimo-

rum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Pio Papa X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 11 Decembris 1906, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

L'Abbé E. Lefranc. Les *conflits de la Science et de la Bible*. Paris, 1906.

Segismundo Pey-Odeix. *El Jesuitismo y sus Abusos*. Colección de artículos. Barcelona, s. a.

Idem. *Crisis de la Compañia de Jesús*, hecha por personas eminentes en santitad y letras. Ibid.

Albert Houtin. *La Question Biblique au XX^e Siècle*. Paris, 1906.

L. Laberthonnière Decreto S. Congregationis, edito die 5 Aprilis 1906, quo liber ab eo conscriptus notatus et in Indicem librorum prohibitorum insertus est, laudabiliter se subiecit.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 12 Decembris 1906.

Andreas Card. Steinhuber, *Praefectus*.

L. * S.

Fr. Thomas Esser Ord. Praed., *a Secretis*.

Die 14 Decembris 1906 ego infrascriptus Mag. Cursorum testor supradictum decretum affixum et publicatum fuisse in Urbe.

Henricus Benaglia, *Mag. Curs.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL SECRETARIATE OF STATE publishes a table of special faculties by which priests acting as chaplains or travelling aboard vessels of the Spanish Transatlantic Navigation Company are empowered to say Mass and administer the Sacraments.

S. CONGREGATION OF THE COUNCIL reiterates the conditions of *incardination* and *excardination* of clerics laid down in the decree of 1898, and adds certain provisions by which students may be adopted into a diocese and ordained on the strength of dimissorial letters from their bishop, without having previously acquired a proper domicile, provided they have left their native diocese for just cause and have the *written* testimonial from their bishop allowing them to be transferred to a *definite* diocese.

S. CONGREGATION OF THE INDEX lists several books as unsound in faith or morals and dangerous to the minds of Catholic readers.

CATHOLIC PRAYER BOOKS AND THE PROTESTANT BIBLE.

A Catholic gentleman, whose attention was incidentally directed to the peculiar rendering, in some of our popular Prayer Books, of the passage of St. John's Gospel in which our Lord, addressing His Mother at the marriage feast of Cana, is made to use the words "Woman, what have I to do with thee?" complains that this rendering which is apparently taken from the King James (Protestant) Version, should find its way into Catholic books of devotion. He points out too that the Ordinary of the diocese in which the books are printed has affixed his formal approbation. He goes on to say:

Curiosity further led me to compare some of the Gospels as they are printed in this Prayer Book (Key of Heaven) with those in the Catholic New Testament, and I found them to be different in many cases—in words, if not always in sense. Pardon me for suggesting that an examination of this Prayer Book, by some person who has the necessary time and ability for such work, would be advisable. I am inclined to suspect that the Epistles and Gospels for the Sundays, and for the feasts that are not peculiar to the Catholic Church, are copied from the Protestant Episcopalian or Church of England *Book of Common Prayer*. . . . Is it necessary that something should be done to stop their use by Catholics? Should the names of the venerable Cardinal Gibbons and the Archbishop of Philadelphia be attached to a certificate of allrightness of a book which is, in part at least, the effort of Protestantism to destroy our veneration for the Blessed Virgin?

I.

There is a healthy and to the Catholic ear grateful tone in this protest against what at first sight would appear to imply both a lack of care in the exercise of censorship and a reprehensible adoption by Catholic publishers of a perverse and bigoted rendering of the true text of the Gospels. Yet, while the English translation of our Lord's words to His Blessed Mother as given above is undoubtedly misleading and apt to foster prejudice against the devotion paid to the Mother of Christ by Catholics, the case is neither one of oversight on the part of the prelates who gave their *Imprimatur* to those translations, nor of thoughtless or perverse copying of King James's Bible. The fact is, the above translation has been hitherto assumed to be the most *literal* rendering of the Aramaic and Greek texts in which the words of our Divine Lord on the occasion of His first miracle have come down to us.

The old Reims translator, Gregory Martin, carefully preserved the wording of the received Greek text: "Woman, what is to Me and to thee?" Later translators, thinking that these words did not convey any meaning in English, inserted the pronoun "that": "Woman, what is *that* to Me and to thee?" But the *that* was not in the Greek original, and hence

Bishop Kenrick in revising the English translation with a view to critical accuracy (since *that* appeared the most important factor in a controversial use of the English Bible between Catholics and Protestants in America) altered the phrase by rendering it: "What hast thou to do with Me?" which happened to be also the Protestant version. In justification of this change the Bishop pleads: "I have adopted the Protestant translation, for the sake of uniformity, in the various places in which the phrase occurs, although the meaning is manifestly modified by the circumstances." [1] The words therefore, taken by themselves, actually have this meaning, and the recent translators of the Protestant Revised Version, who in other cases showed their willingness to correct such errors as had been introduced through sheer bigotry of the "reformers," left this passage unchanged. In this they were probably actuated by a sense of duty to adhere to critical correctness, rather than by the general canon which the Committee of the Revisers had adopted, namely, not to alter the King James Bible where it was not clearly in the wrong.

It is therefore from Bishop Kenrick's translation, which received the endorsement of the Fathers of the Plenary Council of Baltimore as being in many places more accurate than the original Reims translation, that our Prayer Books have copied their texts. There has been no attempt to imitate the Protestant version, although the latter agrees in several places with Bishop Kenrick's revised translation.

II.

Nevertheless, although we can justify the translation as being in one sense a literal rendering of the original, it is a fact that both the Protestant and all the Catholic versions in the vernacular are misleading, if not absolutely wrong. For a translation of the mere words cannot always be taken as a translation of the meaning intended by the original speaker. This is undoubtedly the case in the present passage. What we

[1] *The Four Gospels.* By the Right Rev. F. P. Kenrick, D. D. New York: Dunigan & Brothers. P. 461, footnote to verse 4.

want to read in the translation is *what our Lord said* to His Blessed Mother, *not what the words themselves* signify or may signify under given circumstances.

Now, from a critical study of the original and not merely from a devotional prepossession, we may legitimately conclude that these words mean something quite different from what the English Bibles (Catholic or Protestant) lead us to infer by their translations. The original Greek phrase τί ἐμοὶ καὶ σοί; may be rendered "What between Me and thee?" This, as we know from parallel expressions in the New and Old Testaments as well as in the classics, is equivalent to saying: "What makes this concern of Mine (or, Why should this be a matter of anxiety to thee)?" Father Joseph Rickaby, S.J., thinks that the fairest translation would be: "Leave me alone, Lady." This, in the context, is equivalent to saying: *It is* nothing to thee; or, *It need be no* (matter of) *concern to thee.*[2] We would suggest as a still fairer translation than *Leave me alone* to say *Leave it to Me, Lady.* That there is nothing conjectural about this interpretation of the Greek idiom (which has no doubt its counterpart in the Aramaic spoken by our Lord on the occasion, since the Hellenist translator is particular about the precise words used) is demonstrated by the rest of the phrase, although here too we meet, it appears, with a traditional mistranslation. "My hour is not yet come" is in truth a question, and in English should be read: "Is not My hour come?" Indeed, if the Greek copyist, without altering the collocation or form had simply placed the dot, which in Greek MSS. stands for the interrogation mark, after the phrase, it would always have been read in this sense. The assumption that the interrogation mark after the words οὔπω ἥκει ἡ ὥρα μου has been ignored by some early copyist of the Greek text, is further confirmed by the reading of Tatian's text, which is coeval with the Gospel itself, and with which the Arabic version[3] and the commentary of St. Gregory of Nyssa agree.[4]

[2] *Cf.* Exod. 32: 10.

[3] Ciasca, Romae, 1888.

[4] *Cf.* Knabenbauer, *Cursus S. Script.*, Comment. in Evang. S. Joannis, II, 4.

A more accurate translation, therefore, of our Lord's words than our English versions of this passage have (through a reverent sense of retaining the literal expression) given, would be: *Leave it to Me, Lady; for has not My hour (of manifesting my Divine mission) arrived?* [5] With this reading, which satisfies every requirement of philological criticism, applicable to an intelligible translation from a foreign idiom, harmonizes perfectly what follows. Mary bids the servants do whatever Jesus shall say. She is sure that His hour has come and that He will do for the manifestation of His Divinity what her womanly heart suggested from a sense of charity toward the host, and of confidence in the goodness and power of her Divine Son. That Gregory Martin, the translator of our English (Reims) New Testament, and a thorough Greek scholar, realized the inadequacy of the literal translation is evident from a footnote in his first version, 1582, in which he comments on the translation: "'What is to Me and thee, woman, My houre commeth not yet.' Because this speach is subject to diuers senses, *we keepe the wordes of our text, lest by turning it into any English phrase, we might straiten the Holy Ghost's intention* to some certaine sense either not intended, or not only intended, and so take away the choise and indifferencie from the reader, whereof (in holie Scripture specially) al Translatours must beware." He did not then propose to turn that phrase into English at all; and if those who followed him thought they did better by making an English phrase out of the literal Greek, they have failed to give the meaning of the Greek idiom.

From what has been said it must appear that the only way to remove misapprehensions of the nature of the above protest is to set about a new translation of the English Bible which will take account of modern scholarship, while retaining a strict regard for the value of an inspired text.

[5] See ECCLESIASTICAL REVIEW, Vol. XXV, pp. 13-19, July, 1901, "An Old Text in a New Garb." In this article Fr. Palladino, S.J., discusses the meaning of the passage we are considering, and offers still another explanation of it. He agrees, however, with our rendering in freeing the words of our Lord from anything like a rebuke to His Blessed Mother. See also Fr. A. Maas's *Life of Christ*.

CAN A BISHOP GRANT A MARRIAGE DISPENSATION TO A PROTESTANT COUPLE?

Qu. The law of the Church is, first, that a man and woman, both unbaptized and non-Catholics, may be validly married by a civil magistrate or a Protestant minister; secondly, that a man and woman, both baptized and non-Catholics, may be validly married (by decree of the Holy Father), even where the decree *Tametsi* prevails, by a civil magistrate or a Protestant minister; thirdly, that a baptized non-Catholic cannot validly marry an unbaptized person without receiving a dispensation from the local Catholic bishop or chancellor.

When non-Catholic parties apply for such dispensation to the local bishop, is he obliged or permitted to grant it, although he knows that the parties who apply have no intention of becoming Catholics? Such dispensations are given in cases where a Catholic wishes to marry an unbaptized person, but only on condition of the unbaptized person making a promise not to interfere with the Catholic party in the performance of his or her religious duties and a promise to raise all the children of the marriage in the Catholic faith. In the case just mentioned may the bishop grant to these non-Catholics the dispensation *cultus disparitatis*, leaving all promises in abeyance? May a priest marry them?

PETRICULARIUS.

Resp. A bishop's jurisdiction does indeed extend *jure divino* to all validly baptized persons, inasmuch as they possess the indelible signature of those whom Christ has marked with the twofold seal of redemption and regeneration. But the dispensing power extends only to such members of the flock as recognize (in fact as well as in words) the authority of the dispensing superior who cannot absolve them from the obligation of respecting either the divine or natural law. Now the divine, as well as the natural, law requires those who enter the marriage state to respect as the expressed will of God the religion of Christ and the education of their children in that religion. They may not be willing to recognize or obey that divine injunction; but whether they do or not, the minister of God is not at liberty to waive this obligation in their regard by any official act implying that he does not hold them so bound.

A dispensation in such a case would mean an indulgence to ignore what the law of God enjoins; in other words, it would be equivalent to sanctioning error or sin.

But without this dispensation (which is an ecclesiastical act or a jurisdictional act of an ecclesiastical superior) a priest may, under certain circumstances, officially witness the marriage contract—or, as we say, perform the marriage rite in the case of Protestants. Thus, where the civil law recognizes the priest as a civil officer or magistrate in marriage cases, he may attest the marriage by his official act. In so doing he does not approve of the contract as a religious act, but merely as a serious mutual engagement which the State authorizes him to perform, and which he may do without prejudice to his sacred calling, just as he witnesses any legitimate contract between persons who do not recognize their obligation in other respects toward God, that is, who do not seek the Catholic truth. Ordinarily a priest would not assume this function in the case of Protestants, first, because there is no necessity to do so where there are civil magistrates or ministers who enjoy the same rights; secondly, because the action would be easily misunderstood and would occasion scandal to Catholics unable to discriminate between a sacred function of this nature and a secular function, for marriage to them is a sacrament, performed by a sacred person. In the case of a mixed marriage, that is, where one party is Catholic and the other disposed to admit Catholic rights of conscience as superior to his own, the dispensation is of course given to the Catholic party, as a legitimate and willing subject of the Church.

HOW WE MANAGE PARISH SOCIETIES.

Editor, THE ECCLESIASTICAL REVIEW:

Availing myself of your recent invitation made in these pages to send you for publication whatever might seem to be of general interest to priests, I have the pleasure to submit the following suggestions in respect of the organization and conduct of parish societies. They are the reflexions of a layman, and in narrating them let me assume his place.

Within the past few months the Holy Name Society has been established successfully here. Perhaps our society's success is, in great measure, due to the practical measures advocated by one of our members. In the usual method of organizing our local confraternities, sodalities, and societies, one of the very first steps is the nomination and election of officers. In our society this element of emulation, of misunderstanding, and of friction was dispensed with. We have not even a financial secretary, for we neither assess nor take dues. At first there was a rather strenuous opposition to the suppression of this "bookkeeper" of the society. But both he and his books had to go. It was maintained that the fiscal needs of the society could be met by the offerings made by the members at the regular religious exercises of the society. To a last lingering objection that these might not always suffice, the short, convincing reply was: "Let the expenses, then, be pared down to meet the income." Forthwith all opposition vanished and we began our corporate life, which we have since flourishingly pursued for a good twelvemonth and more, with only such ghostly headship as our Spiritual Director affords.

We come together, all equal members, for the inspiration there is in association and in the good example of our fellows. We take our places without pride of place and without jealousy. We have no elections to canvass for and to breed cliques and parties. The mere human inclinations in us have a minimum to stir up mischief with. If, alas, there is amongst us a few backsliders, it is not because they are in arrears of dues—a prolific cause of bad membership, for the careless become gradually delinquent until they drop off the rolls or are hounded off by the watch-dog of the treasury and the secretary who polices the account books. We waste no unnecessary time taking up and entering dues, but improve all the good moments of our meetings. And it is surprising how many of us have found, in the days of our grayhood for some of us, that we have voices, and that we can sing the Latin as well as the English hymns. And how we do love to use our newly-discovered voices at these religious exercises of our society! You see we are all men, and we have not that hesitation about singing in public we might have if the congregation were "mixed." The Spiritual Director seems to feel easier, likewise, that we are all men. He talks to us in a way

that goes home somehow. He settles down to his remarks more naturally. As members of this society we seem to fraternize more than we ever did before, and there is a subtle character about the society that seems to stamp us as "men of St. ———'s Parish," a sort of connecting link that binds us together. It is a splendid temper of mind, and our pastor has a rare opportunity in it to foster the real Catholic life of our immediate community.

Will you permit me to add one more word on a subject akin to these remarks? The veteran religious who founded our branch of the Holy Name Society argued very simply yet forcefully for its establishment in this wise. There are three prevalent vices among men — blasphemy, drunkenness, and impurity. Attack the two last-named and you meet very strong enemies. It is better strategy to follow the line of least resistance. Blasphemy is unprofitable to the swearer. To give it up and conquer one's inclination thereto entails little sacrifice. Even the ungenerous may be led to try to curb this bad habit. Ask them, and most likely they will make a serious effort. That effort is a step that will take them far, for it will take them into themselves. They will reflect, and in reflexion is the secret of success. "The whole world is made desolate because there is no one who thinks in his heart." If men are only induced to reflect, to think in their hearts, they will gradually come to see the unprofitableness of life unless God is in it, and they will feel the need of clean living, and ask God for the grace they need to live uprightly.

DOCTUS.

WORKINGMEN AND THE LENTEN INDULT DISPENSING FROM THE ABSTINENCE.

Qu. Owing to the diversity of opinion regarding the Apostolic Indult permitting workingmen and their families to partake of flesh meat at the principal meal on all fast and abstinence days except Fridays, Ash Wednesday, the Wednesday and Saturday of Holy Week, and the eve of Christmas, an expression of your opinion will be deeply appreciated by many readers of the REVIEW. The difficulty seems to be in determining who are workingmen and who are not of that class. Where is the line to be drawn? The following specific questions are proposed:

1. Does the Indult extend only to working*men*, i e. males, and exclude women who work?

2. Do students, teachers, and professors belong to the working-class in the sense of the Indult?

3. Are clerks in dry-goods stores, etc., to be numbered among those who work?

4. May stenographers, typewriters, bookkeepers, and others who perform so-called office duty, consider themselves deserving of membership in the army of those who labor?

5. Housewives, mothers who perform their own household duties, namely, prepare meals, mind the children, sew, mend, etc. —are they laborers or not? If laborers, may they make use of the Indult?

6. In case the Indult discriminates against the devout female sex (I believe it does not; others hold the contrary), what disposition shall be made in the instance of a family in which the father is an invalid and the daughters are the breadwinners? May the members of such a family use the privilege?

7. Are priests having the care of souls, gentlemen of leisure, or workingmen? May they likewise use the privilege?

Basing my opinion on the principle *Ampliandi sunt favores*, I have been accused of excessive liberalism in arguing that not only those who perform hard *manual* labor, but also mental work, come within the scope of the Indult. The publication of your opinion in the REVIEW will be of much interest to the clergy.

J. C. H.

Resp. To understand the full force and application of the Indult referred to by our inquirer, we must recall the terms of that document. It states—

1. that it is not a general Indult equally applicable to all the United States; but—

2. that it is a special faculty granted to the bishops individually for a space of ten years, in virtue of which—

3. the Ordinaries may permit the use of flesh meat in all such localities and for such persons as they may judge to be under actual difficulty in observing the common law of abstinence.

4. This concession is granted not only to workmen but to their families.

5. The people are to be advised of the Indult and to be admonished to substitute some other penitential exercise by way of satisfying the Lenten precept.

From the terms of the Indult it is plain, therefore, that under *operarii* are here comprehended all persons whose circumstances make it really difficult to observe the abstinence on the days enjoined.[1] Hence we answer the proposed questions in the affirmative, assuming that the persons mentioned under the different heads, though not workmen (*operarii*) in the sense originally assumed by those who requested the Indult, find it really difficult, in view of their application to hard work (of whatever description), to observe the Lenten abstinence.

It follows also that those who act as heads of the family, inasmuch as they support the father or other members of their household, enjoy and may extend the use of the Indult to all the members of the household, whether these work or not.

Nor is the application of the Indult simply a question of hard labor or of health, for in such cases the circumstances would often warrant dispensation aside from the Indult, on the ground of what are called *causae ex se excusantes.* The Indult requires simply a *causa sufficiens ad dispensationem.* Of the sufficiency of the reason for dispensing, the bishop is to be the conscientious judge. When he states that the Indult may be used in his diocese, without limiting its application, there is no reason for distinctions generating scruples, for the episcopal dispensation implies that there is a real difficulty in observing the ordinary abstinence.

With regard to persons in good circumstances, and people of leisure, this difficulty can not be said to exist.

Priests cannot be classed as either within or without the law in question simply by reason of their priesthood any more than can other professional men, who may or may not, according to circumstances, come under the privilege of the Indult. There are priests who are men of leisure, and there are priests who work. Among the latter there are those who would

[1] Tribuatur facultas singulis Ordinariis ad decennium permittendi usum carnium in iis circumstantiis locorum et personarum, in quibus judicaverint veram existere difficultatem observandi legem abstinentiae.—Decr. S. Prop. 15 Mart., 1895. This Indult has been renewed at the request of our Bishops.

find difficulty in observing the Lenten law of abstinence, as, for instance, Indian missionaries who rarely get a good meal and who need it when they do get it; there are also others—and we fancy these make a goodly number—who have no difficulty in obtaining Lenten fare or in eating it.

THE SITES OF THE HOLY PLACES IN JERUSALEM.

Qu. Is there any foundation for entertaining serious doubts about the actual sites of Calvary and the Holy Sepulchre? What are the proofs in favor of the traditional sites? What is the value of the modern claims to have discovered the actual sites and declaring the past traditions spurious?

Resp. Although there appear at first sight grave reasons for doubting the possibility of identifying with certainty the precise spots where the sacred scenes of our Lord's Passion and death took place, modern research has on the whole confirmed the ancient traditions regarding the sites of Calvary and the Holy Sepulchre.

The objections lodged against the common tradition are based upon the apparent changes which the localities exhibit and which place Golgotha and the Holy Sepulchre in the very heart of Jerusalem, whereas the sacred text vouches for their being outside the Holy City. Moreover, it is well known that during the successive campaigns of destruction by the Romans, Persians, and Turks, the rulers of Jerusalem, in their fanatical enmity to Christianity, not only prevented the exercise of public worship in the holy places, but also took all possible means to destroy and eradicate every vestige of the sanctuaries which the love of the first Christians had marked as having been hallowed by the earthly presence of our Divine Lord. The followers of Islam in their diabolical hatred went so far as to erect mosques on most of the holy sites in order to keep the Christians perpetually from regaining possession of or doing honor to them. They dug away part of the hill, filled in the adjacent valley, changed the course of the roads, built new walls, and devised numerous other schemes for obliterating the sacred spots.

Despite this there was never any abatement of the continuous and vigilant anxiety on the part of the Christians who had their attention fixed upon the holy places in every age and every land.

After the first destruction of Jerusalem by Titus the Christians returned there. They easily identified the holy sites, for many of them had witnessed the first Good Friday. In 135 Hadrian destroyed the remnant of the old Jerusalem, drove out the Christians and built a new city on the hills, with a pagan temple on the spot where some remembered the old mount of Calvary to have been. But when in 326 Constantine ordered excavations to be made that the old sites might be found and duly honored, the laborers discovered the old rock and close by it the tomb of our Lord with such other identifying marks as left no doubt of the original locality. Constantine built a magnificent church to designate the precise spot, and there would have remained no doubt regarding the topography, which travelers in successive ages since the fourth century have recorded, but for the fact that this site was within the walls which had been built before the first destruction by Titus. It has, however, been found that there were three ancient foundation walls of different date whose existence can still be traced. The last of these was the one built under Agrippa, who in 43 A. D.—that is some years after our Lord's Ascension—widened the old city's limits and brought Bezetha (Newtown), which included the Garden of Olives and Golgotha, within the city boundaries.

Though all admit that there is uncertainty regarding some legendary sites that were formerly pointed out with certainty for the edification of the pilgrim traveller in the Holy Land, there is no well-founded doubt about the principal spots most dear to the Christian heart.

It may interest our correspondent to have at hand the following data regarding the recently-published literature on the topography of Jerusalem. The palace of Caiaphas, or rather its original site, has been discussed by Jacquemier,[1] and

[1] Le Palais de Caïphe d'après la tradition. Échos d'Orient, March, 1905.

A. Ceyssens.[2] The former of these two writers maintains that tradition places the palace in the so-called garden of St. Peter; this position has been studied by Germer-Durand [3] who tells us that the Basilica of St. Peter was erected over the palace of Caiaphas, thus reminding us of Peter's fall and penance; but that it had fallen into oblivion after its destruction. It was then that pious legend created a grotto in which it made Peter weep over his sin; but this too disappeared after the fourteenth century. The whole discussion probably originated with a pamphlet published by Father Urban Coppens [4] in which he attacks the statements concerning this question given in the Guide for Palestine published by the Assumptionist Fathers. He denies that the palace of Caiaphas was the place in which St. Peter wept; hence the sanctuaries connected with Peter's sin and his repentance are distinct, and there has been no translation of one of them by the Armenian Christians. C. Mommert [5] and H. Vincent [6] have also written concerning this question.

H. Guthe describes the city of Jerusalem as it is given on the celebrated Madaba map; [7] the edition of the whole map has been promised and will no doubt be published shortly. J. Gervais has published a pamphlet "Jérusalem et la Bible; [8] H. L. Willet describes Jerusalem mainly from a historical point of view; [9] W. Riedel has contributed a study on the site of Mount Sion,[10] in which he overestimates the Catholic interest in the tradition concerning the subject; he arrives at

[2] Le Palais de Caïphe et le jardin Saint-Pierre d'après ses apologistes. Réponse. Bruxelles, 1905. De Meester.

[3] La tradition et la grotte de Sainte-Pierre à Jérusalem. Échos d'Orient, July, 1905.

[4] Le palais de Caïphe et le nouveau jardin Sainte-Pierre des Pères Assomptionnistes au mont Sion. Paris, 1904. Picard.

[5] Theologische Revue, IV, 69-71.

[6] Revue biblique, N. S. II, 149-158.

[7] Zeitschrift des deutschen Palästina Vereins, XXVIII, 120-130.

[8] Jerusalem, Febr., 1905.

[9] Biblical World, XXVI, 325-335.

[10] Zur Topographie Jerusalems. Theologisches Literaturblatt, XXVI, 47.

the conclusion that the spade must prove the main instrument in the settlement of the dispute. C. Watson has proposed a new site for Mount Acra;[11] according to his view, it was situated north of the City of David, south of the Temple, on the eastern elevation. W. F. Birch opposes Watson's view (ibid. 157), and Tenz believes that there were two places called Acra (ibid. 158). C. Rueckert in the second Latin edition of Riess' *Atlas Scripturæ sacræ*[12] has inserted his own view concerning the site of Mount Sion, both in the Preface and in map VIII., though it differs from that of Riess. S. Vailhé discusses the sanctuaries connected with the martyrdom of St. Stephen.[13] The sanctuary north of Jerusalem, the author maintains, marks really the site of the stoning of St. Stephen, while the sanctuary in the Valley of Cedron started the tradition that the martyr had suffered near Gethsemane. A. Eberhardt has published Schick's view of the Temple of Jerusalem at the time of Jesus Christ,[14] and G. Marta advocates the ancient view that the Prætorium of Pilate was situated in the castle of Antonia.[15]

THE CEREMONIES TO BE OBSERVED BY THE PEOPLE AT MASS AND VESPERS.

There is great diversity of practice in respect of the observance of ceremonies in our churches on the part of the faithful assisting at the solemn functions. As it would greatly add to edification if our people knew and uniformly observed the times of kneeling, sitting, or standing, at the different parts of the principal liturgical services, we have been requested to give a succinct summary of ceremonies for low Mass, solemn or high Mass, requiem Mass, and Vespers.

[11] Palestine Exploration Fund, XXVIII, 50-54.

[12] Freiburg, 1905. Herder.

[13] Les monastères et les églises Sainte-Étienne à Jérusalem. Échos d'Orient, March, 1905.

[14] Warmbrunn, 1905. Leipelt.

[15] La questione del Pretorio di Pilato ed i qui pro quo della Palestine dei professori di Notre-Dame de France in Gerusalemme. Gerusalemme, 1905. Tipographia dei PP. Francescani.

The practice could be taught in the school and in the sodalities, or even printed in leaflets placed in the pews for the guidance of the congregation. We give the authorities for the observance in the rites.

I. At Low Mass.

The prevalent custom is to kneel throughout the low Mass, except at the two Gospels, during which the congregation stands.[1]

Note. In many places a laudable custom (not prescribed) exists by which the congregation rises when the celebrant enters the sanctuary, and remains standing until he descends to the foot of the altar to begin the Mass.

II. At Solemn High Mass and "Missa Cantata."

Whilst the rubrics of the Missal give no explicit directions on this point, the leading liturgists[2] hold that the rules prescribed for the functions in choir are directive for the faithful in general. According to these rules the congregation—

1. *Stand* from the time the celebrant enters the sanctuary to the beginning of the Mass.

2. *Kneel* from the beginning of the Mass until the celebrant ascends the altar.

3. *Stand* from the time the celebrant ascends the altar until he goes to the seat (bench) at the Gloria.

4. *Sit* during the singing of the Gloria by the choir.

5. *Stand* from the time the celebrant rises to return to the altar until he has chanted the last prayer.

6. *Sit* from the beginning of the Epistle to the "Dominus vobiscum" before the Gospel.

7. *Stand* during the Gospel and during the recitation by

[1] Circumstantes autem in Missis privatis semper genua flectunt, etiam tempore Paschali, praeterquam dum legitur evangelium. *Rubr. Gen. Missal.*, tit. xvii, n. 2. This rubric, according to De Herdt, vol. I, n. 146, is directive, not preceptive.

[2] Gavantus, Pars. i, tit. xvii in fine; Pouget, *Institut. Cath. in mod. Cateches.*, Pars. iii, sec. ii, cap. 7, n. 20.

the celebrant of the Credo. During the latter they make a genuflexion on one knee, at the "Et incarnatus est," with the priest.

8. *Sit* when the priest takes his seat, and remain seated during the chanting of the Credo by the choir.

At the chanting of the "Et incarnatus est" by the choir, the people genuflect on both knees until the words "Et Homo factus est" have been chanted.

9. *Stand* when the celebrant rises to return to the altar, and remain standing whilst he sings "Dominus vobiscum" and "Oremus."

10. *Sit* from the "Oremus" to the beginning of the Preface "Per omnia saecula saeculorum."

Note. At solemn Mass the people rise when the thurifer incenses them, and remain standing until "Benedictus . . . . Hosanna in excelsis," the concluding words of the Sanctus.

11. *Stand* from the beginning of the Preface until the celebrant has recited the words "Benedictus . . . Hosanna in excelsis" of the Sanctus.

12. *Kneel* from "Hosanna in excelsis" until after the Elevation.

13. *Stand* up as soon as the celebrant has placed the chalice on the altar, after the elevation, and remain standing until he has consumed the Precious Blood.

Note. If Holy Communion is distributed, all remain standing during the Confiteor except those about to receive, who kneel.

14. *Sit* after the celebrant has taken the Precious Blood, until the "Dominus vobiscum."

15. *Stand* during the Post Communion until the priest gives the Blessing.

16. *Kneel* during the Blessing.

17. *Stand* during the last Gospel until the celebrant has left the sanctuary.

III. At Requiem and Ferial Masses.

The rules given above for Solemn Mass are observed here also, except that the congregation—

1. *Kneel* during the prayers before the Epistle and after the Communion.

2. *Kneel* from the "Benedictus . . . Hosanna in excelsis" to the "Pax Domini" before the Agnus Dei.

Note. If, whilst sitting, the celebrant doffs his biretta (at the Holy Name, etc.), the people make a moderate inclination of head and shoulders.

Whenever the celebrant bows his head at certain words recited in a sufficiently clear tone of voice to be understood by the congregation, the faithful likewise bow.

As often as the celebrant genuflects, according to the prescribed rubrics of the Mass, during certain seasons (as at the "Adjuva nos" in the Tract on Ash Wednesday; the "Emisit spiritum" in the reading of the Passion on Palm Sunday, etc.), the faithful likewise genuflect. If they happen to be seated at the time, they first rise and then kneel.

IV. At Vespers.

1. *Stand* when the officiant enters the sanctuary.

2. *Kneel* when he kneels at the altar to recite the preparatory prayer. The people *rise* with the minister.

3. *Stand* until the first psalm is intoned.

4. *Sit* during the singing of the psalms.

5. *Stand* when the officiant sings the Chapter. Remain standing until the Anthem and Prayer of the Blessed Virgin have been sung.

Note. During the Antiphons before and after the Magnificat the people *sit*. The people kneel during the first strophe of the hymns "Ave, Maris stella" and "Veni, Creator spiritus." During the strophe "O Crux Ave" of the hymn "Vexilla Regis" on the feast of the Holy Cross and during Passiontide. During the strophe "Tantum ergo" of the hymn "Pange Lingua," when the Blessed Sacrament is exposed on the altar or enclosed in the tabernacle of the altar at which Vespers are sung.

Outside the Paschal season, if Vespers are sung on a week-day, the people kneel during the singing of the Anthem and Prayer of the Blessed Virgin.

V. At the Asperges.

1. *Stand* when the celebrant enters the sanctuary, and remain standing until the end of the Asperges. The people do not kneel while the celebrant kneels to intone the Asperges or "Vidi aquam."

2. *Sit* whilst the celebrant doffs his cope and puts on the chasuble.

3. *Stand* as the celebrant leaves the bench to go to the altar to begin the Mass.

VI. At Benediction of the Blessed Sacrament.

1. *Kneel* from the beginning to the end of the service, except while the "Te Deum" is chanted, when all stand, genuflecting only at the words "Te ergo quaesumus" of the hymn.

2. *Stand* up as soon as the Blessed Sacrament is replaced in the tabernacle.

Note. When any one enters or leaves the church while the Blessed Sacrament is exposed, he makes a genuflexion on both knees with a moderate bow of the head and shoulders.

PASTORAL RIGHTS TO THE STIPEND ON ALL SOULS' DAY.

Qu. I have been pastor of a small church for about seventeen years. For some time past acute throat trouble and severe neuralgic pains have prevented me from performing the public functions in the church on Sundays and holidays of obligation, and for this reason I have been obliged to take an assistant, who receives the regular salary, fixed by the diocesan statutes, and the perquisites for such pastoral functions (baptisms, marriages, and funerals) as he may be called upon to perform—which are comparatively rare. On All Souls' Day he sang the High Mass customary in the parish for the souls of the departed, making the special commemoration for the souls of those whom any of the parishioners desired to be remembered, and whose names they

had left with their offerings for this purpose in the almsbox in the sacristy. When I gave the assistant the usual stipend for chanting a requiem he demurred, saying that he thought himself entitled to all the offerings since he had made the intention for those who gave the stipend. This I could not agree to, especially since it had been my rule to have a number of Masses said during the month of November for those who had offered the collective stipend on All Souls' Day. Is the celebrant or the pastor entitled to the disposal of the offering on this occasion?

Resp. The question, so far as it applies to any particular locality, should be submitted to the decision of the Dean or Ordinary of the place, since "assistants" are sometimes appointed acting pastors with independent parochial rights and jurisdiction, as in the case where the pastor is practically disabled from administering, though he may still enjoy the privilege of residence and a fixed income. Dealing with the matter apart from defined local circumstances, the merits of which must be decided by authority, we should say that the assistant had no valid claim in law to the disposal of the offerings of All Souls' Day.

It is true we have the law ordaining that the entire stipend offered for a Mass should be given to the celebrant of the Mass, but that law refers only to what are known as "stipendia manualia." It does not include so-called benefice Masses, nor parochial Masses, nor such for which a larger honorarium is given in view of the necessities of the church, or as a particular mark of benevolence for the individual, etc.

Thus Masses established by bequest and for the purpose of benefiting a certain parish or a certain poor mission or a particular priest may be committed to a substitute who, having said them, simply receives the ordinary stipend, the excess being justly given for the use of the church or priest in whose behalf the offering was originally intended. The offerings on All Souls' Day would be ordinarily regarded, we think, as a parochial benefice, unless the donors expressly stated that they desired the stipend to be applied to the Mass said by a certain priest, and not for the benefit of the church which they attend and support. Now if this be the interpretation, it belongs to

the pastor to determine the disposal of the offerings. A number of responses of the S. C. seems to leave no doubt on this point:

An rector beneficii qui potest per alium celebrare teneatur sacerdoti celebranti dare stipendium ad rationem reddituum beneficii?—*Resp.* Satis esse ut rector beneficii qui potest missam per alium celebrare tribuat sacerdoti celebranti eleemosynam congruam secundum morem civitatis vel provinciae, nisi in fundatione beneficii aliud cautum fuerit. (Decr. Urb. VIII, decl. 8.)

The same principle, says Lehmkuhl,[1] holds good in regard to what may be termed parochial functions, that is, occasions or devotions with which the celebration of a parochial Mass is connected, such as solemn funerals, etc. In these cases the parish priest retains the right to his honorarium and satisfies by giving the customary stipend to the priest whom he appoints to say the Mass. In consideration of the fact that the offering is given to the Church, equity would seem to require that the perquisite be proportionately divided if it is not intended to be applied to the general fund supporting the ministry of the church. It is understood, of course, that where diocesan statutes or local regulations ordain a different disposition, this general principle of equity is to be modified accordingly.

In connexion with this question of stipends on All Souls' Day we may here recall the principles laid down by the S. Congregation:

1. A priest does not satisfy his promise to celebrate Mass in return for several stipends by saying only one Mass, unless the persons who offer the stipend are given clearly to understand that there will be no separate Mass for each intention.

2. To remove all doubt touching the interpretation of this regulation the S. Congregation prescribes that an announcement be posted at the entrance to the church, instructing the people that the alms on that day will be offered for a Mass (a high Mass) commemorating the souls of all the faithful departed. "Apponatur tabella in ecclesia, quo fideles doceantur quod illis ipsis eleemosynis una canitur missa in die Commemorationis omnium Fdelium defunctorum."

[1] "Casus Consc.," Vol. II, n. 213.

SOME RUBRICAL QUESTIONS.

Qu. Where is the burse to be placed before Benediction service? Should it be at the Gospel side of the Tabernacle as in Mass, or against the Tabernacle?

Resp. Since the rubrics for Benediction say nothing about the place for the burse, it would seem that the usual custom of standing it up against the Tabernacle door should be retained as harmonizing well with the arrangement of the altar and being at the same time sufficiently convenient. At Mass the burse is placed to the Gospel side for the obvious reason of not incommoding the action of the celebrant, who must have the pall and purificator at his right-hand during the canon of the Mass.

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Qu. Should the celebrant leave the sanctuary before or after the doxology of the Psalm "Laudate Dominum," which concludes the Benediction service?

Resp. The custom of leaving the sanctuary after the first part of the doxology (during which the celebrant and ministers at the altar bow the head) is ended, and whilst the words "sicut erat in principio et nunc et semper" etc., are being chanted, is quite proper and in keeping with the general rubrics.

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Qu. Should the cope be worn by the celebrant whilst the beads are being recited preparatory to Vespers and Benediction?

Resp. Although the cope is worn only at solemn liturgical functions, such as the Asperges, Benediction, and Blessings, Processions, etc., and not at what may be termed private, though common devotions, it is to be assumed that when the two are performed conjointly or in immediate succession, the wearing of the cope is permitted. There are abundant cases of analogy in the liturgy which seem to sanction this interpretation.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

In the October number [1] we noticed the decree concerning the Mosaic authorship of the Pentateuch, issued last summer by the Biblical Commission. As to subsequent press notices, we believe the *Catholic World* is right when it represents the attitude of Catholic scholars to the recent decision as one of profound silence.[2] But the silence has been broken by the "publication of a correspondence exchanged on the subject by 'two working scholars and life-long lovers of organized Christianity.'" The correspondents are the Rev. Charles A. Briggs and the Baron Friedrich von Hügel.[3] The two letters are prefaced by a joint Note dated All Saints' Day. Both writers pretend to be true lovers of the reunion of Christendom, both claim to be Biblical critics of sufficient weight to be heard on the question, both advance a certain number of considerations that ought to be kept in view by an impartial judge of the matter under dispute. In the following pages we shall confine ourselves almost exclusively to a study of Dr. Briggs's letter.

1. Dr. Briggs as a Friend of Christian Reunion. Dr. Briggs tells us that he has "devoted many years of study to the problem of the Pentateuch, and also to the larger question of the Reunion of Christendom." He claims that he "understood on the highest authority and from conversation with the Pope himself that he [the Pope] was . . . earnest in his purpose to reform the Church and do what he could for the reunion of the Protestant Churches with Rome." This sounds very promising and has won the favor of many Catholic

[1] Pp. 379 ff. [2] February, 1907, p. 707.

[3] *The Papal Commission and the Pentateuch*, New York, 1906: Longmans, Green & Co.

writers. But if we come to inquire into the Professor's idea of Christian reunion, we find that he differs widely from any view tenable among Catholics. "Until this barrier has been broken down," he writes in his book entitled *Whither*,[4] "the union of Christendom is impossible. The destruction of popery is indispensable to the unity of the Church." In the preceding paragraph the writer had developed his idea of the evil implied in the papacy. "The papacy," he says, "as a hierarchical despotism claiming infallibility and usurping the throne of Jesus Christ is the Antichrist of the Reformers. Whether it be the Antichrist of the Scriptures or not, it is the closest historical approximation to the Antichrist of prophecy that has yet appeared in the world. The papacy is antichristian, the great curse of the Christian Church" (p. 228). It seems to us that a writer professing opinions like the foregoing will encounter obstacles to the Reunion of Christendom much more serious than the recent decision of the Biblical Commission on the Mosaic authorship of the Pentateuch. In other words, he must destroy the Catholic Church in order to realize his idea of Christian unity.

Dr. Briggs's endeavor to promote Christian unity resembles the attempt of the Christian apologist who defends his religion by denying the divinity of Christ and upholding the devotion to St. Anthony of Padua. And the Professor does not appear to be consistent even in this futile endeavor. For he is annoyed at the fact that the Catholic Church has not adopted the Critics' view of religious development, though he avows that it does not suit the Protestant position. Must we not infer this from what the author writes (p. 6): "to recognize that Hebrew laws and institutions were a development of a divinely guided Theocracy, rather than given all at once to Moses at the beginning of the Hebrew Commonwealth, suits the Roman Catholic position as to Christian Dogma and Institutions, better than the usual Protestant position that we must build on the New Testament alone"? Dr. Briggs in-

[4] New York, 1889: Charles Scribner's Sons.

tends first and foremost to bring the Church into harmony with the tenets of the critics, and if such a harmony unites the various bodies of the Churches, he gladly accepts this boon too as a secondary result. Criticism comes first; the Churches occupy a secondary place.

The Professor seems to work for the union of the Christian Churches with the Catholic Church to the destruction of the Catholic Church; and to advocate the union of the Churches with the pronouncements of the critics to the destruction of the Churches. The decision of the Biblical Commission, he writes, may have "only a temporary influence, such as the decisions—on the very same subject-matter—of the General Assembly of the Free Church of Scotland against William Robertson Smith, and of the American Presbyterian General Assembly against me. In both cases it is now evident that the action of these ecclesiastical bodies did not hinder the progress of Biblical Criticism, but really hastened its triumph. The same result may come from the opinion of the Biblical Commission; indeed, it will certainly do so, for insofar as it can have with scholars any influence at all, it will but stir them up to renew their investigations, and these will make our cause all the more triumphant." The writer does not appear to admit the possibility that criticism may be wrong and authority right; he is convinced that in the case of a conflict between ecclesiastical authority and criticism the truth lies, as a matter of course, on the side of criticism.

Not as if Dr. Briggs did not distinguish between what he calls "established dogmas of the Church" and "the opinion of the Biblical Commission." But his erroneous views concerning both are well set forth by a writer in *The Month*:[5] "The question about which the Holy See and consequently the Biblical Commission, are solicitous is just this: Does the theory of non-Mosaic authorship, in the form which the followers of Wellhausen and Kuenen give it, conflict with the dogma of Inspiration as contained in the unbroken tradition

[5] January, 1907, p. 99 f.

of the Church, and enunciated by the Councils of Trent and the Vatican? To assume that there is no difficulty whatever in giving the negative answer to this question straight off, and that it is only withheld because of the unintelligent conservatism of the theologians, would be an absurdity of which no one with any solid knowledge of the history of Catholic doctrine could be capable." Dr. Briggs does not seem to realize that the deposit of faith entrusted to the keeping of the Church contains not merely truths expressly defined by the Church, but also truths handed down by tradition, and that it would be as suicidal on the part of the Church to surrender the latter as to abandon the former.

2. Dr. Briggs as a Biblical Critic. It is not our purpose to deny that Dr. Briggs is entitled to his claim of being a Biblical Critic. He has a right to say (p. 6): "I have, as you know, devoted many years of study to the problem of the Pentateuch." Four pages later on he informs us: "I had laid aside my work in Biblical Criticism for this higher work [of the reunion of Christendom]. I was content with what we have already achieved, and willing to leave the remaining problems to the younger men to solve. But if it is necessary again to buckle on armor and battle for Biblical Criticism, to which I have devoted so much of my life, and for which I have labored and suffered not a little, I will not hesitate to do so." All this is very clear and very true; but it is too one-sided a view of the question. Dr. Briggs must realize that other scholars too have labored and suffered in the attempt to solve the Pentateuchal question; if their conclusions happen to differ from his own, he must not endeavor to answer them by merely calling in question their authority as Biblical Critics.

It is admitted on all hands that Vigouroux has been a serious and lifelong worker in the field of Bible-study. It is, therefore, ungracious on the part of Doctor Briggs if he attempts to brush aside the authority of this learned scholar by saying: "The name of Vigouroux stands for an antiquated apologetic, distinguished by special pleading and a closing of the eyes to everything that does not count for his side of the

case." Besides, the Professor ought to keep in mind that the decision of the Biblical Commission is not the work of Vigouroux and Janssen alone; Father von Hummelauer, Dr. Poels, and Father Lagrange are only a few of the eminent Biblical scholars whose names are connected with the Biblical Commission. It may be true that the private opinion of some of these scholars has not been expressed in the recent decision; but it is also true that these scholars, no doubt, knew the arguments in favor of their respective private opinions, and that these arguments were weighed according to their true logical import by the members of the Commission before they arrived at their decision.

It may be irritating to a scholar to find that his critical opinions do not meet with general acceptance; but then, disagreement among the learned is a matter of too frequent occurrence to be overlooked in connexion with the present question. Dr. Hogan touches upon this point in the *Irish Ecclesiastical Record* [6] when he writes: "We are sure a man of such evident honesty and good-will as Dr. Briggs will admit that in such things it is at least a good thing to be circumspect and not too ready to accept the conclusions of any group of men who are entitled to call themselves critics, when these conclusions are rejected by men who are also entitled to call themselves critics, even though there may be a dispute as to the right of either side to the genuine title. People often ride a hobby and will hear nothing against it, even though it may appear absurd to all but themselves. The Baconians in the Shakspeare question are as positive that they are right as Dr. Briggs and Baron von Hügel; and yet people of common sense only shrug their shoulders and smile at them. To go back thousands of years and say that this bit of literature is much more ancient than that, even though written in the same language, may be quite easy: but if it is so, we may be sure that Catholic critics will say so in due course."

Another view of the case, which ought to be kept in mind, has been urged by a writer in the London *Tablet*: [7] "It has

[6] January, 1907, p. 80. [7] 8 December, 1906, p. 890.

always seemed to us that some of our esteemed theologians do not sufficiently understand the real position of the modern critics, or the spirit in which they do their work, or the nature of the problem before them. In our recent remarks, on the other hand, we have suggested that some of the critics are apparently in a similar case in regard to the position of the theologians and the ecclesiastical authorities in these matters. In other words, it is to a great extent a question of mutual misunderstanding. Each party is unconsciously judging the other from its own standpoint. . . . We fear to refine too much in this matter. But it certainly seems to us that there has also been some confusion between the subjective and the objective order. Few fallacies are more common than what has been called 'the objectivation of our own subjectivity.' The scientific student considers the critical problems in the pure light of reason and evidence, and arrives at a certitude which is shared by all of his own class and critical temperament. And forthwith he leaps to the conclusion that the facts, as he sees them, are established for all mankind. Those who venture to think otherwise are narrow-minded obscurantists who have no regard for truth."

We are afraid that Dr. Briggs has not escaped this common malady of the scientific student. He certainly deserves all credit for the sobriety of his language concerning the men who differ from his views; at the same time, his judgment is certainly warped by his mental habits. He does not allow himself to be carried away to the excesses of an Abbé Le Morin; but he does not keep that balance of mind which a truly scientific man ought to exhibit in all his conclusions. We refer to Abbé Le Morin's book entitled "Truths of Yesterday"[8] which is really a caricature of the apologetic method of establishing the claims of authority. Authority is based on the infallible Church, the Abbé tells us; the infallible Church is based on the inerrant Scriptures; the inerrancy of the Scriptures, again, is based on the infallible Church. The writer

[8] Vérités d'Hier. La théologie traditionelle et les critiques catholiques. Paris: E. Nourry.

has a story to tell of the agonies and tears which his perplexities have cost him; we do not doubt his veracity; but we are astonished at the perversity of his judgment which implies that the whole world is wrong, and the Abbé Le Morin alone is right.

3. Arguments advanced by Dr. Briggs. In order to show the perverseness of the recent decision issued by the Biblical Commission on the Mosaic authorship of the Pentateuch, Dr. Briggs advances first the principal critical arguments against this truth; secondly, he briefly considers the arguments in favor of the Mosaic authorship; lastly, he has a few explanatory remarks on the character of the authorship as asserted in the decree.

a. *Critical Arguments against the Mosaic Authorship.* Dr. Briggs appeals to four great differences in the documents of which (according to the critical view) the Pentateuch is composed, in order to show its non-Mosaic authorship. The documents are said to differ in language, in style, in their historic situation, and in their Theology. Dr. Briggs cannot be expected to give us in a mere letter a full list of all the facts on which the critics base their system; we must be content with an enumeration of the headings to which the facts may be reduced. Neither can we be expected, in a paper like the present, to consider the facts alleged by the critics singly; our answer too must be a series of headings. (α) Some of the facts appealed to by some of the critics are either exaggerated or misrepresented. (β) The facts that are certain beyond dispute do not necessitate the assumption that the Pentateuch is composed of four different documents. ( ) Even if four different documents were embodied in the Pentateuch, the latter's Mosaic authorship must not, on that account, be necessarily abandoned. In other words, the ground on which the critical theory rests is open to criticism, and the structure of the theory exhibits two logical flaws invalidating the system. The Pentateuch in its relation to modern criticism has lately been examined by Mangenot in a little work to which we shall have occasion to refer again.

It is owing to this inconclusiveness of the critical argument that Dr. Hogan can write:[9] "So far, it is not too much to say that Catholic experts show no very definite and unanimous inclinations to accept as established beyond all doubt the contention of Drs. Driver, Brown, and Briggs, based on the vocabulary and style of the various parts of the Pentateuch. It was regarded as equally well established by a certain school of critics not long ago, that St. Luke had nothing to do with the authorship of the Acts of the Apostles; and yet, here comes Dr. Harnack, of Berlin,[10] who reasserts and confirms the traditional opinion. Who, then, is to decide whether the work of the critics is so convincing, so certain, so infallible, and so secure, that the tradition of the Church for nineteen hundred years, a tradition that has survived the attacks of heretics and unbelievers again and again renewed, may be safely set aside in its favor? The Church unquestionably: and Dr. Briggs may take it for granted that the Church will never abdicate that right into the hands of critics, no matter how learned or how confident of certitude they may be."

It may be all very well to plead that the Biblical Commission is not infallible, that its rulings may be set aside in favor of the opinion opposite to its decision, and that parallel instances have occurred in the case of the Three Heavenly Witnesses and the pseudo-Dionysius. Does not Father Pesch lay it down as a principle in his Course of Dogmatic Theology that the reasons offered by the Roman Congregations for their decisions may be respectfully examined by those competent to do so? But the same writer obliges us cordially to accept them, until it becomes positively obvious that they are wrong. Can the critics claim that the decision of the Biblical Commission is evidently wrong? We have seen that the facts adduced by them are at least partially doubtful, that their first inference is not cogent, and that their second inference is not flawless; still, it is only the clear evidence of this second in-

[9] L. c., p. 79.

[10] Lukas der Arzt, der Verfasser des dritten Evangeliums und der Apostelgeschichte. Leipzig: Hinrichs.

ference that could justify them in setting aside the decision of the Biblical Commission.

b. *The Traditional Arguments for the Mosaic Authorship.* Dr. Briggs summarizes well the arguments in favor of the Mosaic authorship of the Pentateuch as consisting of the testimony of the Old and the New Testament, the perpetual agreement of the Hebrew people, the constant tradition of the Church, and the proofs furnished by internal evidence.[11] The argument from the Old Testament passages has been developed anew by Professor Hoberg, of Freiburg;[12] the whole traditional argument may be found in the works on Special Introduction in the chapters on the authenticity of the Pentateuch. Professor Briggs raises no new exception to the cogency of this argument; his difficulties are quite ancient; they have lost their force by the repeated overthrow they have suffered. He candidly admits that the Hebrew and Christian tradition is a continuation of the Biblical usage of 'Moses' as the name of the Pentateuch; for the Catholic, a traditional interpretation of a Biblical expression held by both the Church and the Synagogue is an authoritative explanation of such Biblical language. Dr. Hogan says:[13] "The Church is the divinely constituted guardian of the faith. To her the Bible and all that relates to it have been committed to be securely interpreted and safely preserved. She, and she alone, can say with authority when the faithful may safely depart from traditional belief, even in matters that do not properly belong to the faith. She depends, no doubt, on critics and experts in the natural order of things; but it is for her to decide when the critics and experts have made things so clear that there is no further need for anxiety as to the matter in dispute."

c. *Dr. Briggs on the Mosaic Authorship as Described by the Biblical Commission.* The Professor takes exception to several of the concessions made by the Commission to those who

[11] L. c., pp. 15, 16.

[12] *Biblische Zeitschrift*, 1906, IV, p. 337 ff.

[13] L. c., p. 80.

may find it impossible to believe that Moses himself wrote the Pentateuch in its present form. Some of the writer's remarks in this part of his letter seem to us to be puerile; others are based on his private views on inspiration and on the preservation of an inspired document. In these latter questions we prefer to follow the opinion of the dogmatic theologians who are members of the Biblical Commission, rather than the views of Dr. Briggs. M. Eugène Mangenot too has published a little volume on the Mosaic Authorship of the Pentateuch [14] in the last part of which he considers the questions now under discussion. The first parts of this little work are devoted to a study of the Pentateuch and Modern Criticism, of the Traditional Thesis concerning the Mosaic Authorship, and of the "theological note" of the traditional thesis as assigned by the Biblical Commission.

4. A Case of Conscience. The London *Tablet* [15] contains a few remarks concerning "cases where professors or teachers who wish to remain loyal to the Roman Catholic Church, are engaged upon the Old Testament with their pupils." "If such an one has by his own reading, etc., been led to accept the conclusions to which practically all scholars who count at all have arrived on these questions, is he, nevertheless, to maintain before his pupils the theory of the Mosaic authorship?" The writer in the *Tablet* answers: "If any professor were placed in the position contemplated by our correspondent, and commanded to teach what he believed to be false, he would surely be bound to abandon his office rather than hold it on this condition." We heartily join the writer in the expression of the hope that this will not in fact be the effect of the decision.

[14] *L'authenticité Mosaïque du Pentateuche.* Paris: Letouzey.

[15] December 8, p. 890.

Criticisms and Notes.

THE PRINCIPLES OF CHRISTIANITY. Expository Essays in Christian Philosophy. By the Rev. A. B. Sharpe, M. A. London and Edinburgh : Sands & Co. ; St. Louis, Mo. : B. Herder. 1906. Pp. xii-172.

THE GOD OF PHILOSOPHY. Expository Essays in Christian Philosophy. By the Rev. Francis Aveling, D. D. London and Edinburgh : Sands & Co. ; St. Louis, Mo. : B. Herder. 1906. Pp. xii-191.

We have here the initial volumes of a series entitled *Expository Essays in Christian Philosophy*. The program outlined by Dr. Aveling, the general editor of the series and the author of the second book at hand, includes prospective essays on the Soul, Christ, Miracles, Spiritualism, Evil, the Papacy, and other topics closely connected with Christian philosophy. The subjects have been given to specialists in the respective lines and are to receive philosophical exposition rather than polemical discussion. The program thus indicated and the portion fulfilled by the present volumes show that the undertaking is a continuation, or rather development, of the series of Westminster Lectures produced for the most part by the same authors.

Those who have read Father Sharpe's essay on Evil in the latter series will be equally gratified by his treatment of the subject-matter of the present volume. The *Principles of Christianity* is a large theme inviting indefinite expansion. To treat it within the moderate compass of the book before us, to prove the realness of truths, the endless repetition whereof by a thousand pens has given them the semblance of empty platitudes, and to do this in an agreeable style, calls for no little insight, discernment, and skill. That the author has brought these qualities to his task and has made them successfully effective will be manifest to the most cursory reading. He looks at Christianity as one organic whole—its roots embedded in the existence of a personal God, manifested to reason by nature and to faith by revelation, and its body constituted by the totality of revealed truth committed

by Christ to the Church. As a consequence, the structural principles that pervade the Christian organism effect a coherent unity and at the same time allow for, or rather demand, a progressive development, two characteristics which can be satisfactorily explained only by the account which Christianity itself gives of its own divine origin and mission. This thesis is very clearly wrought out and firmly established by Father Sharpe. In its light the difficulties urged against it, being but fragmentary or partial views rooted in no unifiable coherent system, receive at least the principles and method of solution.

Possibly the endeavor to compress the large subject within the relatively contracted bounds of the volume has occasioned the omission here and there of qualifying statements, which appear to leave some of the author's positions questionable. Thus, for instance, we read (p. 21): "If . . . we choose to assert that matter is eternal, changeless, and necessary, we cannot be contradicted, but neither can we bring forward any reason for the assertion." Indeed! Cannot we be contradicted? Why, surely, we can and are contradicted in this by practically every Catholic philosopher, or at least theologian. Nor need we look for such a contradiction beyond Father Sharpe's colaborer's book, Dr. Aveling's *The God of Philosophy*, at the heading of this notice (Ch. V). Again, at page 31, we read that "we cannot help acting and thinking on the supposition that we are possessed of independent powers." It is not clear from the context in what sense our powers are "independent." Many readers may be puzzled to find any sense in which the appellation is justified. At page 45 the soul is declared to have "evidently three functions"—vegetative, sensitive, intellective. It is just as evident that the first two functions belong, at least conjointly, to the body, and only partly to the animating principle. At page 97 it is said that "the gift of faith is not something superadded to the natural faculties." If not "superadded," how is it a "supernatural gift"? Elsewhere we read that "the causal relation with which we invest such sequences [sequences of phenomena in the sensible external world] is the product of the mind" (p. 110). Now, surely, "the causal relation" is not the product of the mind. We do indeed derive primarily, though not exclusively, the *idea* of causality from consciousness and then find its verification in external experience; but this is something other than

investing the sequences of sensuous phenomena with a "causal relation that is the product of the mind."

Spatial limitations will not permit much to be here said regarding the second book at hand. Those who are acquainted with Dr. Aveling's Westminster Lecture will be prepared to look for a vindication of the scholastic arguments in his present work on Theism. And in this they will not be disappointed. As in the lecture just mentioned the metaphysical argument for Immortality is fully elaborated and established, so here the familiar demonstrations of God's existence are clearly developed, appositely illustrated, and solidly grounded. The author has fairly well succeeded in presenting the arguments in a form and style that secure interest without lessening their philosophical strength. Here and there one might question certain details. For instance, at page 17 we read that in sensation "the object in a spiritual and not in a material manner becomes identified with its subject." The use of the word "spiritual" in this connexion will hardly be understood by the non-scholastic reader. Elsewhere it is said that "we perceive a substance . . . intellectually as underlying the characteristic qualities belonging to it and acting on our senses" (p. 21). The statement, based on the etymological, which is not the real, definition (so-called) of substance, lends itself to the erroneous conception that substance is some hidden sort of entity apart from its characteristics—a kind of onion core, for instance. At page 58 the author asserts that "under the general term 'motion' we class the passage from not being to being, or generation; that from being to not being, or corruption." The omission of *substantial* in these distinctions confounds *generation* with *creation* and *corruption* with *annihilation*.

The reader may be startled at being told that "matter as such does not exist" (p. 44), but may be reassured by recognizing that the author has apparently in mind *materia prima*, a distinction unfamiliar to the modern intelligence. In this connexion it might be noticed that the author seems somewhat too sure of the essential (substantial) difference between the chemical elements, and especially between the elements and their chemical syntheses. It were wise to speak less apodictically when physical experimentation, and probably justified inferences therefrom, are teaching

us to suspect that the supposed differentiations between the elements may be otherwise explained, while that between the simples and their chemical components is becoming still more doubtful. Perhaps a like restraint were desirable in regard to such a statement as, "there is little to be advanced in support of the hypothesis of evolution" (p. 88). A remark of this kind unnecessarily awakens the suspicions of the critical reader, especially when he finds a few pages before an argument against the transformation of organic types like this: "In virtue of the axiom (the perfection of the effect preëxists in the cause) the active causality of the lower . . . is naturally insufficient to produce a higher type" (p. 84). As though any thoughtful advocate of the evolution hypothesis maintains that it does! It is "the active causality of the lower type," supplemented by extraneous energies of the environment, together with potential causalities within organisms, which causalities those energies awaken—manifold and multiform causalities and not any single causality—that may produce, under the Creator's administration, of course, higher types. *Sapienti decet moderatio.*

Let it be added here in conclusion that the producers of this series deserve the gratitude of the reading public for the exceptionally attractive dress in which the volumes appear. Rarely do we find a Catholic book so beautifully printed, and still more rarely is so handsome a volume sold for so small a price.

THE INTERIOR CASTLE OR THE MANSIONS and EXCLAMATIONS OF THE SOUL. Translated from the Autograph of St. Teresa by the Benedictines of Stanbrook. Revised with an Introduction, Notes, and an Index, by the Rev. B. Zimmerman, O. C. D. Worcester: Stanbrook Abbey; London: Thomas Baker. 1906. Pp. xxxv-352.

THE ASCENT OF MOUNT CARMEL. By St. John of the Cross. Translated by David Lewis. Introduction by Fr. Zimmerman. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 388.

Sanctity is instinctively selective and assimilative of truth. If this is the case with the truths of faith, with truths representative of facts and states within the spiritual order, it must in the nature of things be so in respect of truths of human conduct, laws, and counsels, expressive of our relation to that order. *A*

priori, then, one may say that books written by saints will be most safely true and most truly safe. Especially should this be so of books on the spiritual life wrought by such saints as Teresa and John of the Cross, recent translations of which are here presented. St. Theresa's *El Castillo Ynterior* or *Les Moradas* is likely to be known to the reader at least through Fr. Dalton's translation (1852), or, perhaps, through a version dating as far back as 1675. If not, and even if so, and maybe all the more if so, the reader should welcome the present beautifully printed translation effected with scrupulous care by the Benedictine Nuns of Stanbrook from the autograph edition of the original, and prefaced by Father Zimmerman's illuminating introduction, and its accuracy guaranteed by the same experienced editor. It were *actum agere* in more senses than one to bespeak the praises of this classic of the spiritual life—a classic even as literature in the original, the simplicity and grace of which have been successfully reflected in the present faithful translation.

But apart from the charm of the work, its power and value lie in the fact that it is, in the first place, the expression of St. Teresa's own interior life, and, in the second, a general compendium of spiritual doctrine, profitable for spiritual guidance whether personal or official.

It should be noted that the present volume contains a translation of *The Exclamations* which St. Teresa used in thanksgiving after Holy Communion. Many devout souls find them helpful for the purpose.

St. John of the Cross was a contemporary and for some time the confessor of St. Teresa. He wrote two well-known treatises on mystical theology: *The Obscure Night of the Soul* and *The Ascent of Mt. Carmel*. These were published in Spanish in 1619. The first and so far the only English version was made by the late David Lewis, M. A., at the request of Father Faber, in 1864, the second edition (Thomas Baker, London) appearing in 1888. The volume at hand is a reprint of the latter edition with some typographical emendations. *The Ascent of Mt. Carmel* may be said to supplement the doctrine of *The Interior Castle*, especially in two respects—in matter and in method. St. Teresa, as is well known, treats more of the illuminative and the unitive stages of the spiritual life, while St. John in the present work—so far as it goes, for it was never completed—deals almost ex-

clusively with the state of purgation. In the second place, the author of *The Interior Castle* writes from the plane of experience; or, as Father Zimmerman says, St. Teresa starts with the record of her experiences and proceeds to analyze them with the help of the general principles of the spiritual life; whilst St. John first establishes the principles and uses the personal experiences, whether his own or that of others, as illustrations.

Knowing the Scriptures by heart and intimately acquainted with the *Summa* of St. Thomas, he moulded the teaching of the former on the ascetic principles of the latter, thus producing a system—even though incomplete—of ascetico-mystical theology.

The same learned authority who has edited and annotated the works of St. Teresa has also enriched the present edition of the *Ascent* with a valuable introduction in which the general history of the Carmelite Order is briefly sketched and its contemplative vocation described. In its material make-up the book compares almost equally with that of its companion, which is no slight praise.

THE UNSEEN WORLD. An Exposition of Catholic Theology in its Relation to Modern Spiritism. By the Rev. Fr. A. M. Lepicier, O. S. M., S. Th. M. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. viii-284.

Some time ago we reviewed in these pages Mr. Raupert's *Modern Spiritism*.[1] We wish to direct attention to it again, partly because its merits claim for it the widest possible circulation, and partly because it may be read in connexion with Fr. Lepicier's more recent book on the same general subject. As it was shown in the review just alluded to (September, 1904), Mr. Raupert, writing from an intimate and long-continued personal familiarity with modern spiritistic practices, and thoroughly acquainted with the recent literature of the subject, is quite alive to the dangers of theorizing on the matter. Nevertheless, after prolonged and painstaking research, he furnishes what should seem to the most critical reader sufficient evidence for the conclusions: that, first, setting aside such spiritistic phenomena as

[1] *Modern Spiritism.* A Critical Examination of its Phenomena, Character, and Teaching, in the Light of the Known Facts. By J. Godfrey Raupert. St. Louis, Mo.: B. Herder. 1904. Pp. 248.

may be safely attributed to trickery, fraud, or delusion, there is a considerable residue that cannot be accounted for by the agency of human discarnate souls; but, secondly, must be referred to non-human intelligences and those not of a benevolent but of a demonstrably maleficent nature. The latter conclusion of course is the one familiar to every well-informed Catholic. Nevertheless it receives a fresh reinforcement when reëstablished by the experiential evidence accumulated and sifted by Mr. Raupert—a reinforcement by no means to be disregarded in these days when the tendency of a former age to assign perhaps too easily to diabolical agency events that might well have been otherwise explained, is being replaced by the extremely opposite determination to deny or ignore all such agency whatsoever. The reader thus reconfirmed by a reëxamination of the concrete facts will be the better prepared to appreciate the luminous exposition of Catholic theology of the entire subject presented by Fr. Lepicier, Professor of Divinity at the Propaganda in Rome. The reviewer emphasizes the value of the mental preparedness derivable from a study of Mr. Raupert's book, for those who may, unfortunately perhaps, have imbibed a not uncommon suspicion that a professor of theology, having, as it is supposed, little or no personal acquaintance with occult phenomena, is apt to be inadequately critical and liable to be somewhat *a priori* with his theorizing. A careful perusal of Fr. Lepicier's volume should convince even the sceptically minded that he has taken adequate account of the empirical aspects of his subject, but has also brought to bear upon their interpretation the unchangeable principles of Catholic philosophy and theology. After all, spiritism, the endeavor to enter into sensible communication with human souls beyond the grave, is not of to-day nor of yesterday. It is almost as ancient and as universal as mankind. The Church has, therefore, encountered it in every year of her existence. It is not, then, to be wondered at if she has long since come to a well-tried judgment as to its nature, origin, and tendency. That interpretation is to be found in her theological teaching, and it is this teaching which is clearly and cogently expounded in the present book—a book, therefore, which can hardly fail to effect much good, to instruct, to admonish, and to caution.

GOD AND HIS CREATURES. An Annotated Translation of the Summa Contra Gentiles of St. Thomas Aquinas. By the Rev. Joseph Rickaby, S.J. London: Burns and Oates, Ltd. 1905. Pp. xxi-423 folio.

COMPENDIUM OF THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Pars Prima. By Bernardus Bonjoannes (A.D. 1560). Translated into English. Revised by Fr. Wilfrid Lescher, O.P. With Introduction and Appendix by R. R. Carlo Falcini, V.G. London: Thomas Baker; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. xxiv-310.

By introducing here the first of these two books the reviewer has no intention to describe a work that must be long since well known, directly or indirectly, to all who are seriously interested in such matters, and are therefore likely to pause at this page. Father Rickaby's translation of the *Contra Gentiles* has been before the world for more than a year. It was received from the first by an almost universal chorus of praise—a commendation which it deserves both for the uniform excellence, fidelity, and perspicuity of its rendering, the erudition and felicity of its annotations, and the beauty and sumptuousness of its material setting. Criticism, it is true, there has been for some of its curtailments, and a close observer may easily detect here and there a passage that could well have been clarified. Nevertheless, on the whole, the work stands as the most noteworthy and the most successful attempt that has thus far been published to present in English the *ipsissima* philosophy of St. Thomas, and as such, therefore, it should, in the first place, be welcome to those who seek an acquaintance with that philosophy through an English medium and to those who contemplate translating any of the other works of the Angelic Doctor. It is because of its value in the latter connexion that the reviewer introduces it here in juncture with the more recent essay at giving in English a portion of St. Thomas's greatest masterpiece, the *Summa Theologica*. One need hardly observe that the merits of Father Rickaby's translation are due to his intimate familiarity with the inward spirit, the soul, the subtle *aura* of scholastic philosophy. No mere acquaintance with medieval Latin, no facility of English writing, can of course supply such a quality. Neither will a few years spent in the study of scholasticism engender it. Only an abiding converse with writers like St. Thomas can enable

one to re-live their mental life, re-see their intellectual insight, and thus be prepared at least to hope fairly to re-express that life and that vision through an alien medium. It is to be feared that the translator of the *Compendium of the Summa Theologica* did not bring quite this mental preparedness to his undertaking.

One need not pass beyond the first chapter to recognize the ground of this apprehension. But before presenting the evidence here it should be noticed that the translation is not made immediately from the text of the *Summa*, but from an epitome excerpted by Bonjoannes (1560). The text covers the entire *Pars Prima* of the *Summa*, and has been compressed into the limits shown in the present volume by omitting the objections drawn up by St. Thomas and by considerably abbreviating the matter of the *corpora articulorum*, and the responses. Nevertheless the substance of the *Summa*—a *summula summæ*—is here, and the wording is that of the Angelic Doctor himself. Let us now revert to the translation. The first chapter, entitled "Sacred Doctrine: Its Nature and Extent," is a digest of the opening question of the *Summa*, "De sacra doctrina, qualis sit," etc. What precisely St. Thomas meant by "sacra doctrina" is of course a well-known controversy amongst the commentators. Bonjoannes, however, seems to interpret the appellation to stand for systematic theology in its general extent, *i. e.*, for a system of conclusions deduced from the articles of faith, which articles stand as principles to said conclusions and are revealed by God, in whose intellect they are eminently contained as aspects of His own Divine Essence, and as norms of His Will. The principles of theology are, therefore, guaranteed by divine revelation, but the body of conclusions that form its systematized content is the work of human reason. Now, St. Thomas makes the superior certitude of "sacra doctrina" over all other sciences to consist in this, that whereas these have their surety from the "natural light of human reason, which may err," sacred doctrine has its from "the light of God's knowledge, which cannot be deceived—*ex lumine divinae scientiae quae decipi non potest.*" When, however, we turn to the translation before us we read that "Sacred Doctrine, owing to the light of Divine Knowledge, can never be deceived" (p. 2). Surely, St. Thomas does not extend inerrancy beyond the principles—the articles of faith—

and ascribe it to the deductions made therefrom by human reason. A closer familiarity with the scholastic mind as to the nature of science would have saved the translator from this unfortunate exaggeration. The following sentence from the paragraph before us affords evidence in the same direction. Whereas "other speculative sciences consider only things which are below reason . . . she treats principally of such as transcend reason" (*ib.*). Now, this St. Thomas neither means nor says. Indeed, he could do neither without contradicting his own teaching concerning the use of reason in theology itself laid down in Art. VIII of this very question. What he says is that "ista scientia [sacra doctrina] est principaliter de iis quae sua altitudine rationem transcendent; aliae vero scientiae considerant ea tantum quae rationi subduntur." That is, "whereas this science [theology] deals mainly with subjects which transcend the power of reason, the other sciences treat only of matters that come within (under) that power"—*subduntur rationi* does not mean things that are "below reason," but things "subject to reason"—therefore, not only the sub-human world, but reason herself and even God and things divine in so far as presented to reason through creation.

The same page furnishes a third illustration of inadequate insight, where we are told that "in sacred doctrine certain particulars are treated both as an example of life and in order that we may know clearly by what instrumentality this revelation is made"—*i. e.*, revelation of truths primarily known in and by God. Here again this is not what St. Thomas says. "Singularia introducuntur in sacra doctrina tum in exemplum vitae . . . tum etiam ad declarandam auctoritatem virorum per quos ad nos revelatio divina processit, super quam fundatur Scriptura seu sacra doctrina." (Parenthetically it may be here noted that St. Thomas in this passage seems to depart from his strict acceptance of sacred doctrine for systematic theology, and extends it to Sacred Scripture.) That is, individual subjects (and not simply universal, as is the case with sciences generally) are brought into sacred doctrine both as practical illustrations of life (conduct) and also to manifest (make clear) the authority of the personal channels (virorum per quos) through whom divine revelation has been transmitted to us, on which authority Scripture or sacred doctrine is based. Now we submit that the dec-

laration of the authority possessed by the human transmitter of revealed truth means much more than the enabling of us to know clearly by what instrumentality this revelation is made.

At page 4 we are told that the "spiritual sense" in sacred doctrine is "when the things expressed in the words mean something else." To one who already knows what the spiritual sense of Sacred Scripture stands for, the foregoing definition is clear enough, but to one who does not know, it may convey the absurdity that things expressed by words may mean something else than what the words express; whereas the connotation of the original is that in the spiritual sense the objects signified have, besides the meaning conveyed by language, a further or additional meaning not immediately conveyed thereby. The text is perspicuous: "Res significatae per voces iterum res alias significant."

Further on we find that the anagogical sense means that "the things which are done in Christ . . . . signify what *makes up eternal glory*." The italicized phrase answers to *ea quae sunt in aeterna gloria;* that is, the things in the state of glory, the state of eternal bliss, heaven—"quo tendas docet anagogia"—which is something more than what "makes up eternal glory."

On the next page we are told that, "although we know God in a general way, we do not therefore know Him absolutely" (p. 5). Now, again, one who knows the original text will not need to be told what it means to know God in a general way as distinguished from knowing Him absolutely. To one, however, who is not thus prepared, will the foregoing statement, which receives no ray of light from the context, be anything more than an empty platitude? Again, the technical distinction between propositions *per se notae quoad se* and *per se notae quoad nos* has a definite value for the scholastic student; but what clear thought is conveyed to the lay reader by telling him that the proposition *God exists* "requires to be proved by those things which are more known as regards ourselves and less known in their nature, that is, by effect"?

The foregoing criticisms extend to the first five pages of the translation. They should be multiplied proportionately if extended to the rest of the work. At the same time the reader must not carry away the impression that the translation is valueless. Quite the contrary is the truth. For those who are unable

to read the original it serves fairly well to convey substantially the thought of St. Thomas on God and creation, and, especially if supplemented by reference to Father Rickaby's model rendering of the *Contra Gentiles*, is capable of doing much good—answering, indeed, the purpose claimed for it by the Introduction—of being "suitable either for meditation or for spiritual reading of a more substantial and efficient character than is to be found in many of our modern books of devotion" (p. xiv).

EARLY ESSAYS AND LECTURES. By the Very Rev. Canon P. A. Sheehan, D. D. London, New York, and Bombay: Longmans, Green and Co. 1906. Pp. viii-354.

One cannot but be grateful to those "well-wishers in Ireland and America" who persuaded Father Sheehan—must we call him Canon? it sounds so loud—to bring forth these essays from the magazines in which they originally appeared, some of them a quarter of a century ago. How far away that looks! and yet it doesn't seem so, since it was only in the early 'eighties. For though some of the papers may, it is true, "seem out-of-date now," nevertheless most of them—and indeed, in a sense, all of them—deal with subjects of permanent, vital interest, with questions not of to-day nor of yesterday, but of lasting importance. Those who read them with a mere utilitarian interest might, perhaps, prefer to have had the writer's judgment in its more mature development; but probably the majority of readers, those especially to whom the author of *My New Curate* and other books that hold an abiding place in their memory and heart, will be glad that he determined to present the papers just as they originally appeared, without addition or modification. There is a unique pleasure as well as mental profit in tracing the factors and influences that helped to shape a favorite author's mind and work—to read "the record of his literary noviceship"—and this will doubtless be what will draw not a few readers to Canon Sheehan's *Early Essays*. But quite aside from this subjective interest, the present volume contains a considerable amount of material that is instructive, and still more that is stimulating and suggestive. Treating of topics that may be designated as generically literary, they cover a considerable range. Some of them are more pertinent to interests and conditions in the author's own country; others, such as "Emerson," "Free Thought in Amer-

ica," "The Two Civilizations," are concerned with things over here; others in turn are of world-wide meaning; whilst all of them are treated in the light of those Catholic principles which constitute the criteria of any true literature, and all of them reflect that fullness of thought, geniality of temper, breadth of culture, and mastery of expression which so signally characterize Father Sheehan's other productions.

HANDBUCH ZUR BIBLISCHEN GESCHICHTE. Fur den Unterricht in Kirche und Schule, sowie zur Selbstbelehrung. Dr. J. Schuster und Dr. J. B. Holzammer. Sechste, vollig neu bearbeitete Auflage von Dr. Joseph Selbst und Dr. Jakob Schafer. Approbation des hochw. Herrn Erzbischofs von Freiburg. II Bd.: "Das Neue Testament." Bearbeitet von Dr. Jakob Schafer, Professor der Theologie am bischoflichen Priesterseminar zu Mainz. Mit 101 Bildern und drei Karten. St. Louis, Mo.: B. Herder. 1906. Pp. x—788.

We have already directed attention to the Old Testament volume of this admirably popular and yet critically accurate Manual of Bible History in German. The authors lay due stress upon the questions of authorship and authenticity of the New Testament Books, so as to render the work of practical usefulness to the student of Biblical apologetics. On the other hand, the descriptive features receive every possible light from an up-to-date use of archeological science and from the interpretations which modern exegesis has made a certainty whence many new aspects arise regarding the details of the sacred scenes and doctrines. The illustrations are in keeping with the artistic bookmaking for which the Freiburg firm of Herder has for several generations been admired.

Literary Chat.

Short Sermons, by Fr. Hickey, O.S.B., which Bishop Hedley introduces with some admirably instructive and timely remarks on the preaching of short sermons in general, is a book that will suit most priests on our missions. It covers every Sunday of the year and some of the principal feasts. The sermons take each from three to four pages only, but are full of meat. In this connexion we would also commend the new edition of Mgr. Shephard's *Plain Practical Sermons* (Pustet), which deal with doctrinal, liturgical, and moral subjects in a less brief, but quite popular fashion.

The *Medulla Fundamentalis Theologiae Moralis*, by the late Bishop Stang, is a succinct analysis with definitions of the Moral Science as presented in the usual scholastic form for students of theology. "De actibus humanis," "de legibus," "de conscientia," "de peccatis," "de virtutibus," are the topics treated. Works of this kind, more than elaborate essays, help the student and the pastoral practitioner to form clear ideas of the science of morals and to get a grasp of its integral principles.

Catholic womanhood is asserting itself in social life by what appears to be a wholesome movement on the part of the Society of the "Filiae Fidei," or Daughters of the Faith, an association which promises to play an important part in the development of religious life in America. In the matter of teaching, of charitable work, even of financial support, pastors have for a long time been obliged to rely largely upon the self-sacrificing coöperation of our women, and it would be well for the clergy to watch with sympathetic interest any advance that indicates a broader organized activity of Catholic womanhood in sustaining the interests of the Church. Simultaneously with the announcement of the "Filiae Fidei" inaugurating a general program for the elevation of the moral standard in secular life, we receive the Constitutions and By-Laws of the "Queen's Daughters," that is, Daughters of the Queen of Heaven, as the sub-title explains. The organization has its headquarters in St. Louis, under the spiritual direction of Archbishop Glennon, and is already in its seventeenth year. The objects of the two societies are much alike, and their large membership and present efficiency in promoting corporal and spiritual works of mercy augur splendidly for the future success of woman's activity in social life.

Good books for Lenten reading are: Fr. Herbert Thurston's *Lent and Holy Week*, which explains the observances of the Catholic Church during the holy season in a popular yet historically accurate style (Longmans), and *The Tragedy of Calvary*, by Dr. James Meagher (Christian Press Association), which gives the details of our Lord's Passion and Resurrection, with an historical background taken from Roman and Rabinnical tradition, and which appeals to the student who would combine instruction with devotion. The modern spirit affects a preference for what is historical even in devotion, and Catholic as well as Protestant writers are finding ways to fill-in the scanty portions of the scenes described in the Gospels by incidents suggested either by tradition or by the devout imagination which pictures what is probable. Such is Fr. Perzager's exhaustive story *Maria Magdalena*, which largely draws upon the beautiful and inspiring meditations of Katherine Emmerich. A recent volume in English of similar trend, only more condensed, though not less poetic in style, is Miss Katherine Mullany's *Miriam of Magdala*, which graphically pictures the beautiful penitent in her worldliness, sorrow, and holiness.

Two important Pastoral Letters of the present season are—one on *The Christian School*, by Bishop McFaul, of Trenton, and another on *Christian*

Education, the last appeal to his flock of the deeply-mourned Bishop of Fall River, who died in the midst of his blessed pastoral activity, full of promise for the cause of Catholic education. Bishop McFaul is determined to keep the rights of Catholic citizens in the matter of primary education before the public; and he takes the most efficient way to do this by instructing Catholics through their priests upon this great issue. If the Pastoral could be read in portions, as the Bishop prescribes it to be done for his diocese, throughout the country, no portion of our people would long remain in ignorance of what Christian education means for the citizen; and the people intelligently instructed on the subject are the best advocates of the right side of the school question.

The American students of the University of Fribourg (Switzerland) have undertaken the publication of a quarterly under the title of *The Columbia*. They are, so far, a small body in numbers, but evidently full of energy and loyal attachment not only to their Alma Mater and their home country, but also to their religion. The periodical is published under the auspices of the Catholic Reading Circle, which includes students of different faculties, theology, medicine, law; also English-speaking students from other countries, and some of the professors familiar with the language of the Anglo-Saxon and American Celt.

Saul of Tarsus is a charmingly written story having for its chief theme the conversion of St. Paul. The author, Elizabeth Miller, whose story *The Yoke* will not easily be forgotten by those who have read the thrilling descriptions of Israel's deliverance from the bondage of Egypt, is thoroughly familiar with the history of early Christian times, especially in their Hebrew setting. Apart from the illustrations, which do not materially add to the value of the book, this sacred romance will be appreciated by all classes of Christian readers (Bobbs-Merrill).

The first volume of Mr. Putnam's *The Censorship of the Church of Rome* is out. We are awaiting the second volume, announced as about to appear, before we give our appreciation of the work. In the main, it shows that the Index is a very reasonable institution, and that Protestant zealots and political autocrats have sinned more against common sense and fair play in prohibiting the printing and reading of books than can ever be laid to the charge of the Index Congregation.

A French Benedictine of the Solesmes community writes to us appreciatively about "A Story of Sixes and Sevens," which has been running serially in these pages, and asks permission to have it published at once in French, as likely to produce much good toward popularizing the *Motu proprio* on Church music. "La matière," he says, "est presentée avec une science complète, irréprochable et sous une forme litteraire des plus attrayante. Nous attendons le mois prochain avec impatience pour voir la

suite. Mais ce que nous vous engageons instamment à faire c'est de réunir cette série d'article en un brochure apart," etc. The series will probably be published in book form in English; but it is pleasant to know that the story is so well appreciated on the other side of the Atlantic as to call for a French translation before the series is completed.

One, at least, of the characteristics of what is called contemporary thought is a return to philosophy. The contempt for metaphysics which marked the mind of the middle of the nineteenth century has largely yielded to a broader and deeper searching for the explanation of things. Or, as Friedrich Ratzel—himself, by the way, a founder of a new discipline called Anthropogeography—quaintly puts it: "After we have found the quilt of science too short and somewhat holey we are being forced to reach out for philosophy." This aspect of things is ably developed by Professor Ludwig Baur (Tübingen) in the leading article of the current *Philosophisches Jahrbuch*—an insufficiently-known organ of Catholic philosophy conducted by that learned scholar and profound thinker, Dr. Gutberlet (Fulda).

A warning voice, however, comes to us from Russia. The wedding of science and philosophy promises to be, after all, an ill-assorted match. M. Chevolson, an eminent physician and professor at the St. Petersburg University, indicates the signs hereof in a bright little book entitled, *Hegel, Häckel, Kossuth und das zwölfte Gebot* (Vieweg Braunschweig, 1906), which is cleverly reviewed in the current *Revue des Questions Scientifiques* (Brussels). It is very delightful to see scientists getting closer to philosophy and philosophers closer to science, but the misunderstandings of one another are seen to be really enormous. And the reason is that each of the couple violates the *twelfth commandment*, which is, *Don't write about what you don't know.* Now this is a serious charge to be launched against such honorable men, and it necessitates the adduction of genuine evidence. This Prof. Chevolson proceeds to furnish by citing the great philosopher Hegel and the noted biologist Häckel, and Kossuth, the latter not the Hungarian patriot but a commentator on Häckel's *Welträthsel* (Riddle of the Universe). The professor spares Hegel somewhat—the latter being dead. None the less he shows the author of the *Logik* to have entertained some very childish notions about science. His criticism of Häckel is confined to the latter's knowledge of the physical sciences—sciences whereon the *World-riddles* is largely based. M. Chevolson says that the result of an examination of Häckel's physics is enough "to make the hairs stand on one's head. Häckel's entire treatment of physics is false, based on misconceptions, and testifies to an inconceivable ignorance of the most elementary matters. Even of the laws which he declares to be directive of his philosophy he does not possess the elementary ideas of a school-boy." The charge seems to be too extreme to be just. Prof. Chevolson makes it very deliberately, however, and devotes sixty out of ninety pages of his booklet to the evidence. He also makes good several damaging discoveries

concerning Häckel's advocate, M. Kossuth. The book likewise contains a brief but luminous exposition of certain fundamental laws of nature.

Another interesting bit of timely criticism is M. Wodon's observations on Dr. Karl Bücher's rather widely circulated *Die Enstehung der Volkswirtschaft* (The Origin of Political Economy—French translation, *Etudes d'Histoire et d'Economie Politique*). M. Wodon's pamphlet is entitled *Sur quelques Erreurs de methode dans l'Etude de l'Homme primitif* (Neisch et Thron, Brussels, 1906). Dr. Bücher's thesis is that primitive man did not work. He passed his days, not sociably nor even socially, looking for things to eat; and as he lived on a land of plenty, where they were not hard to find, he labored none at all. M. Wodon scrutinizes very carefully the supports of Dr. Bücher's theory, and points out how very insecure—nay, how quite figmentary—they really are. The lowest types of men—from whose declared unsociality Dr. Bücher argues—have truly a very complex social organization. Such, for instance, are the aboriginal Australians, the Botocudos, Bororos, and the Veddales. The theorist has made the mistake of isolating certain similar qualities from different groups and then combining those qualities into an artificial type, and has set up the imaginative construct as the type of prehistoric man.

But if primitive man was lazy and improvident as well as unsociable, what set him at producing things useful? Dr. Bücher holds that play or art was the impulse, and he instances the Papuans, whose very cooking utensil and firearms bear some embellishment. The historical beginnings of art are still nebulous, but the trend of the known facts goes to prove that utility anteceded adornment. (See Haldon, *Evolution and Art*, London, 1895). Even the rude Papuans very probably constructed their articles before embellishing them.

A clear and clever statement of the Catholic position on the School Question is the Right Rev. Mgr. Lavelle's address before the University Convocation of the Regents, held at Albany, N. Y., 26 October, 1906. The paper is entitled *Coöperative Forces in Education*, and has been published by the Columbia Press (120 W. 60th St., New York), where it may be had for five cents. Mgr. Lavelle wastes no time or opportunity in running down the public schools. He tells with facts and figures what Catholics are doing as coöperators in the educational work of New York State. As to the very much vexed question of getting a share of the public taxes, he premises thus: "Catholics are not lying awake at night fretting upon the subject. The grant or its refusal will never cause them to swerve from their principles and purpose. They want nothing for Christian instruction as such. Neither do they desire it as the temporary triumph of any political party or sentiment." This, it will be noted, is the platform of the Catholic Federation: Let no public monies be paid for religious instruction in any school; let the children be examined in secular studies by a municipal or State Board, and if we furnish the secular edu-

cation required by the State, let the State apply the taxes assessed for education by the State to our schools; in other words, do proportionately what the Navy Department does when it has warships constructed at private yards—pay for the stipulated product when proved to be satisfactory to contract.

Having thus premised, the writer goes on to ask: "What man or body of men ever hankered after the privilege of paying twice for the same article, as we are doing with the schools? What man on important business bent would walk from New York to San Francisco when he could take the Overland Limited? We are walking in our efforts for the development and perfection of our schools, whereas we could almost fly if we had sufficient funds at our command. What child would hesitate to hope for and to continually urge the satisfaction of a real need from a rich, loving and bountiful father, capable of seeing the force of argument, fond of fair play, and anxious to supply every legitimate desire of his children? New York is the father and we are the children." This is the style of the address. There is much more in it that is timely, prudent, adroit. The pamphlet is one for the priest to read and circulate broadcast amongst the people—non-Catholic as well as Catholic.

Census Reports are not expected to afford exhilarating reading, but the latest Bulletin (No. 69), devoted to the statistics of Child Labor in the United States, offers an immense wealth of facts and figures, instructive at least for those who are particularly interested in the subject. All the main branches of industry wherein children (10 to 15 years) are employed—cotton and silk mills, glass and tobacco works, mines and quarries, textile works, office and errand—receive multiform tabulation, which affords easily accessible data on important topics, and enables the reader to see more than one side of a phenomenon. Thus, when we see that 1,750,178 children (under 15) are among the toilers, and when it is found that of the total, 1,061,971 are at farm work, which is likely to benefit body and soul, and only 688,207 (whereof almost one-half are fifteen years old), are divided amongst the other occupations, the numbers are not so appalling. Nevertheless the figures for mills and mines and the rest are eloquent in the opposite direction.

The number of priests in France deprived, by the recent legislation, of their income is, according to the figures furnished by the official statistics of last year 41,721. (The *Independent*, in a recently published list, gave the number as 32,389. It omitted the rather large number of assistant priests (*vicaires*), which is something over seven thousand.

Of these there are 17 archbishops, each of whom received a yearly salary of about $3,000. The bishops (67) were given each a little less than $2,000. The salaries of the *curés* or parish priests ranged between $320 (which, with the exception of the pastor of Notre Dame, Paris, is the highest salary paid to a parish priest) and $240, the lowest.

Vicars-General received between $700 and $500, the Vicar-General of Paris excepted, who had $877. The regular officiating clergy (*desservants*) together with the assistants (*vicaires*) have from between $260 and $90 annually. The Abbé Batiffol, who gives these figures, says that most of the clergy in the country could manage to live on $125, with such occasional gifts of provisions as the farmers might present to them at harvest season.

Mr. Algernon Sartoris, in a paper on "The War against Christianity in France" (*North American Review*, 1 February), expresses the trend of the present Republic in France, managed by a cabal of mediocre statesmen, as an attempt to destroy Christianity. "And what," he asks, "does it offer in return? Simply to save the money which used to be spent by the State in upholding not only the Roman Church, but also the Protestant and Jewish creeds, by the suppression of the Budget of Public Worship, and thus to lessen the burden of taxation! The legislators begin their economies with singular unanimity by voting an increase in their own salaries from $1,750 per annum to $3,000."

The same writer, referring to the activity of the Masonic lodges in France, says: "The French Freemasons are in no sense to be confounded with those of other lands. Indeed, the latter are forbidden to enter a French lodge; but, nevertheless, *the disgraceful career of the Freemasons in France points to the danger of any secret society*, however worthy its origin may be, degenerating into a political machine, with selfish purposes uppermost."

Books Received.

THEOLOGICAL AND DEVOTIONAL.

PRAELECTIONES JURIS REGULARIS. Auctore F. Piato Montensi, Ex-Provinciali Ord. FF. Minor. S. Francisci Capuchinorum Prov. Belgicae. Editio tertia, aucta et emendata. Tomi I et II. Tornaci, Parisiis et Lipsiae: H. et L. Casterman. 1907.

THE SINS OF SOCIETY. Words spoken by Father Bernard Vaughan, S.J., in the Church of the Immaculate Conception, Mayfair, 1906. Fourth edition. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1907. Pp. 272. Price, $1.35.

MEDULLA FUNDAMENTALIS THEOLOGIAE MORALIS quam Seminaristis et Presbyteris paravit Guilielmus Stang, Episc. Riverormensis, S. Theol. D. ejusque Lovanii quondam professor. Editio altera et aucta. Neo Eboraci, Cincinnati, Chicago: Benziger Fratres. 1907. Pp. 185.

PASTORAL LETTER ON CHRISTIAN EDUCATION. By the Right Rev. William Stang, D. D., Bishop of Fall River. 1907.

PASTORAL LETTER ON THE CHRISTIAN SCHOOL. By the Right Rev. J. A. McFaul, D. D., Bishop of Trenton. 1907. Pp. 44.

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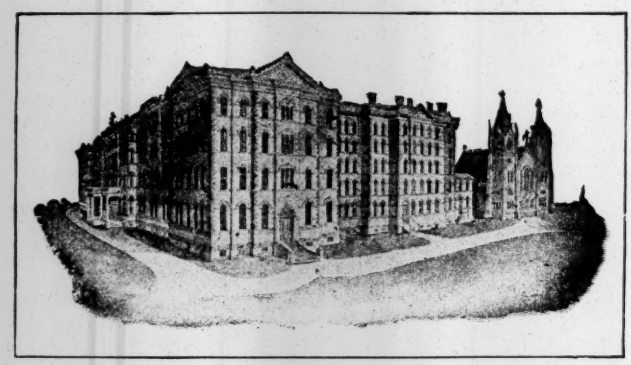

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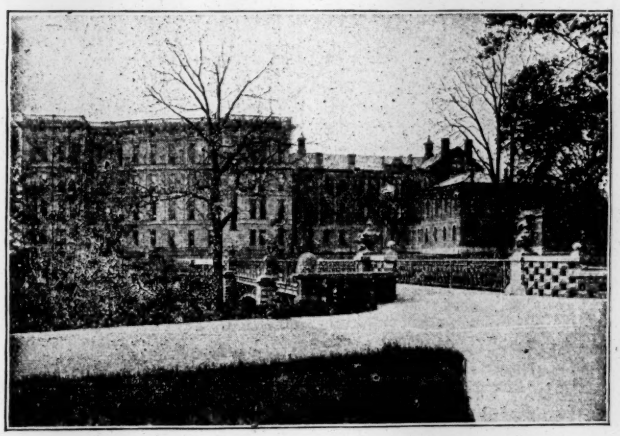

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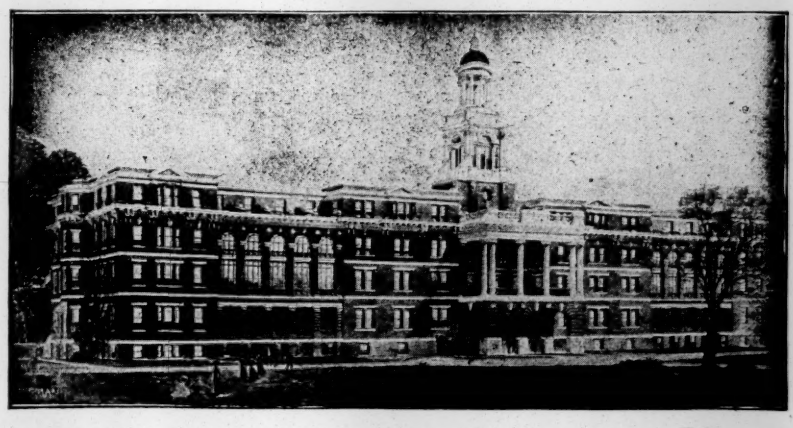

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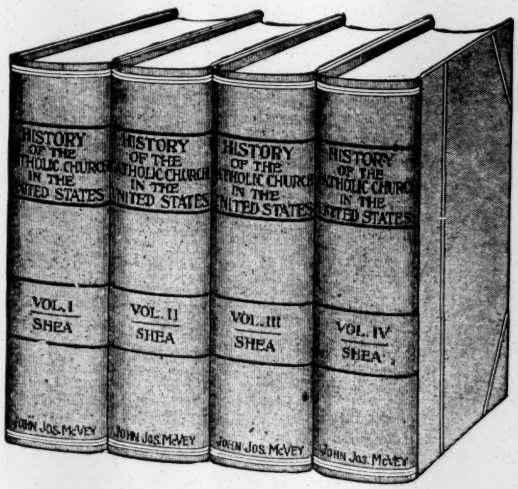

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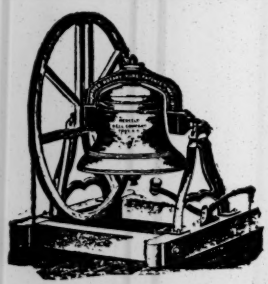

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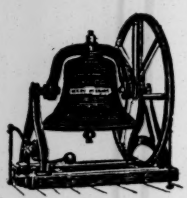

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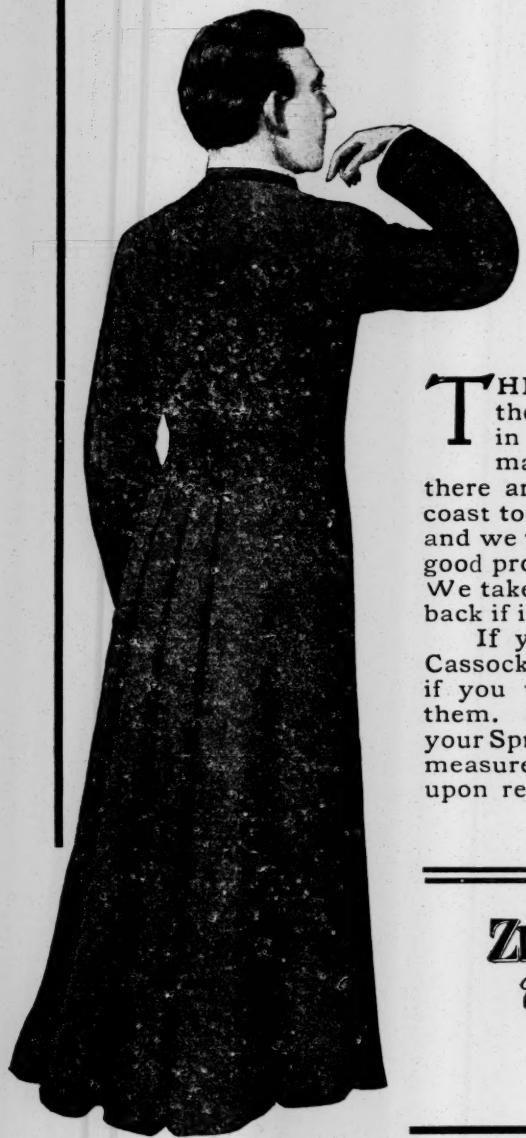

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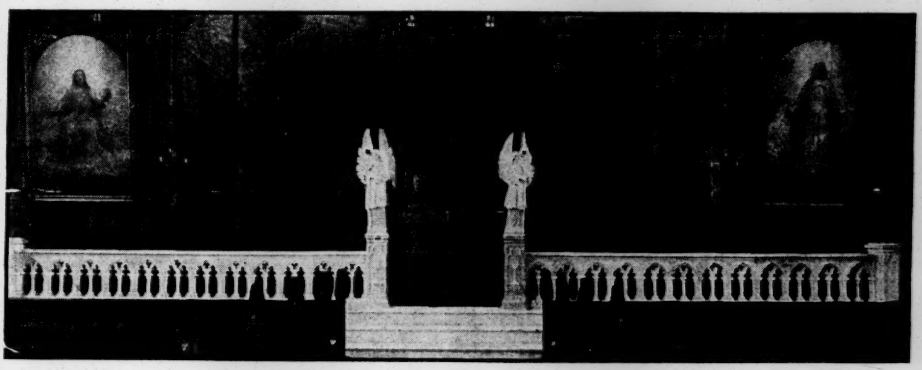

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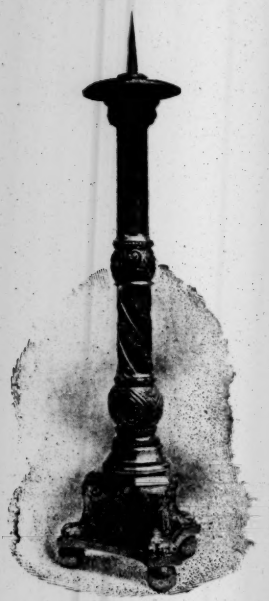

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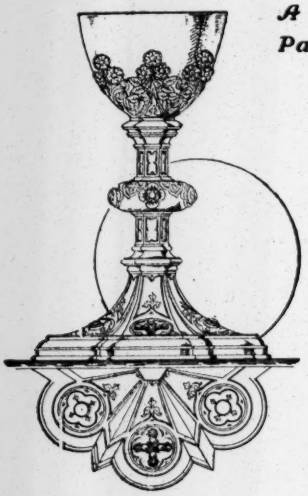

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